قَدْ سَمِعَ اللّٰهُ

Juz 28

Juz 28 - قَدْ سَمِعَ اللّٰهُ

اَلْمُمْتَحِنَة ٦٠	اَلْحَشْر ٥٩	اَلْمُجَادَلَة ٥٨
اَلْمُنٰفِقُوْن ٦٣	اَلْجُمُعَة ٦٢	اَلصَّف ٦١
اَلتَّحْرِيْم ٦٦	اَلطَّلَاق ٦٥	اَلتَّغَابُن ٦٤

¾ - الثلٰثة	½ - النصف	¼ - الرّبع

Legend

Takbir for Last 22 Surahs	Method & Dua - Khatmal Qur'aan	Verses of Caution in Recitation
Index Sajdah Tilawaah	Index Surahs	Index Revelation Order
Dua for Memorisation	Ta'awwuz & Tasmiyyah	Etiquette of Recitation
Recitation of the Qur'aan	Stop Signs	Summarised Tajweed Rules

Nurul Huda Publications

اَلْجُزْءُ ٢٨

سُوْرَةُ الْمُجَادَلَةِ مَدَنِيَّةٌ ٥٨ ١٠٥

اٰيَاتُهَا ٢٢ رُكُوْعَاتُهَا ٣

اللّٰهُ جَلَّ جَلَالُهُ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا

وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ

سَمِيْعٌۢ بَصِيْرٌ ۝١ اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَاۗىِٕهِمْ

مَّا هُنَّ اُمَّهٰتِهِمْ ۭ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰۗىِٕيْ وَلَدْنَهُمْ ۭ

وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۭ وَاِنَّ اللّٰهَ

لَعَفُوٌّ غَفُوْرٌ ۝٢ وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَاۗىِٕهِمْ ثُمَّ

يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَاۗسَّا ۭ

ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٣

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ اَنْ

يَّتَمَاۗسَّا ۭ فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ۭ

ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ۭ وَتِلْكَ حُدُوْدُ اللّٰهِ ۭ

اَلْمَدُّ اللَّازِمْ

اَلْمَدُّ اللَّازِمْ

Comp. Stop - م   Req. Stop - ۝ ط   Stop or Cont. - ق ۚ ج   Valid Pause - قف   Continue - لا ۖ ز

وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝۴ اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ
وَرَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَقَدْ
اَنْزَلْنَآ اٰيٰتٍۢ بَيِّنٰتٍ ؕ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۝۵ يَوْمَ
يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ اَحْصٰهُ
اللّٰهُ وَنَسُوْهُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝۶ اَلَمْ تَرَ اَنَّ ع ۶ ۱/۲۰
اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ مَا يَكُوْنُ مِنْ
نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ
وَلَآ اَدْنٰى مِنْ ذٰلِكَ وَلَآ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا كَانُوْا ۚ
ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ
عَلِيْمٌ ۝۷ اَلَمْ تَرَ اِلَى الَّذِيْنَ نُهُوْا عَنِ النَّجْوٰى ثُمَّ يَعُوْدُوْنَ
لِمَا نُهُوْا عَنْهُ وَيَتَنٰجَوْنَ بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُوْلِ ۫ وَاِذَا جَآءُوْكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ
وَيَقُوْلُوْنَ فِيْٓ اَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ؕ

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمَصِيْرُ ﴿٨﴾
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوٰى ؕ
وَاتَّقُوا اللّٰهَ الَّذِیْۤ اِلَيْهِ تُحْشَرُوْنَ ﴿٩﴾ اِنَّمَا النَّجْوٰى
مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ اٰمَنُوْا وَلَيْسَ بِضَآرِّهِمْ
شَيْئًا اِلَّا بِاِذْنِ اللّٰهِ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ
﴿١٠﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِی
الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَاِذَا قِيْلَ
انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ
وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ
﴿١١﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا
بَيْنَ يَدَیْ نَجْوٰىكُمْ صَدَقَةً ؕ ذٰلِكَ خَيْرٌ لَّكُمْ
وَاَطْهَرُ ؕ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

اَلْحَقُّ الْلَازِمْ

ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰكُمْ صَدَقٰتٍ ؕ
فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ
وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ ؕ وَاللّٰهُ خَبِيْرٌۢ
بِمَا تَعْمَلُوْنَ ﴿١٣﴾ اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا ع ٢ ٢/٢٠
غَضِبَ اللّٰهُ عَلَيْهِمْ ؕ مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ ۙ
وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ﴿١٤﴾ اَعَدَّ اللّٰهُ
لَهُمْ عَذَابًا شَدِيْدًا ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٥﴾
اِتَّخَذُوْۤا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ
فَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿١٦﴾ لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَاۤ
اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ؕ
هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا
فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ
اَنَّهُمْ عَلٰى شَيْءٍ ؕ اَلَاۤ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ﴿١٨﴾

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰىهُمْ ذِكْرَ اللّٰهِ ؕ اُولٰٓئِكَ
حِزْبُ الشَّيْطٰنِ ؕ اَلَآ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿۱۹﴾
اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَ رَسُوْلَهٗۤ اُولٰٓئِكَ فِى الْاَذَلِّيْنَ ﴿۲۰﴾
كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ رُسُلِىْ ؕ اِنَّ اللّٰهَ قَوِىٌّ عَزِيْزٌ ﴿۲۱﴾ لَا
تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ
اللّٰهَ وَ رَسُوْلَهٗ وَلَوْ كَانُوْۤا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ
اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِىْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ
بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ رَضِىَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ
ع ٣ ٩ ٣/٢٠ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿۲۲﴾ ع

اٰيَاتُهَا ٢٤ — سُوْرَةُ الْحَشْرِ مَدَنِيَّةٌ ٥٩ ١٠١ — رُكُوْعَاتُهَا ٣

اللّٰه جل جلاله — بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ — محمد صلى الله عليه وسلم

سَبَّحَ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱﴾

هُوَ الَّذِیْۤ اَخْرَجَ الَّذِیْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ

دِیَارِهِمْ لِاَوَّلِ الْحَشْرِ ؔؕ مَا ظَنَنْتُمْ اَنْ یَّخْرُجُوْا وَ ظَنُّوْۤا (وقفُ النّبی صلّی اللہ علیہ وآلہٖ وسلّم)

اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ

حَیْثُ لَمْ یَحْتَسِبُوْا وَ قَذَفَ فِیْ قُلُوْبِهِمُ الرُّعْبَ یُخْرِبُوْنَ

بُیُوْتَهُمْ بِاَیْدِیْهِمْ وَ اَیْدِی الْمُؤْمِنِیْنَ ۗ فَاعْتَبِرُوْا

یٰۤاُولِی الْاَبْصَارِ ۝٢ وَ لَوْ لَاۤ اَنْ كَتَبَ اللّٰهُ عَلَیْهِمُ الْجَلَآءَ

لَعَذَّبَهُمْ فِی الدُّنْیَا ؕ وَ لَهُمْ فِی الْاٰخِرَةِ عَذَابُ النَّارِ ۝٣

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَ رَسُوْلَهٗ ۚ وَ مَنْ یُّشَآقِّ (اَلْمَدُّ اللَّازِم)

اللّٰهَ فَاِنَّ اللّٰهَ شَدِیْدُ الْعِقَابِ ۝٤ مَا قَطَعْتُمْ مِّنْ لِّیْنَةٍ

اَوْ تَرَكْتُمُوْهَا قَآىِٕمَةً عَلٰۤى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَ لِیُخْزِیَ

الْفٰسِقِیْنَ ۝٥ وَ مَاۤ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَاۤ

اَوْجَفْتُمْ عَلَیْهِ مِنْ خَیْلٍ وَّ لَا رِكَابٍ وَّ لٰكِنَّ اللّٰهَ یُسَلِّطُ

رُسُلَهٗ عَلٰى مَنْ یَّشَآءُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ۝٦

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ

وَلِلرَّسُوْلِ وَلِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ

وَابْنِ السَّبِيْلِ ۙ كَىْ لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَآءِ

مِنْكُمْ ؕ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰىكُمْ

عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ

۷ ۘ (وقف لازم) لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ

وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا

وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ

الصّٰدِقُوْنَ ۚ ۸ وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ

مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ

فِىْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ

عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ؕ قف وَمَنْ

يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۚ ۹

وَالَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْلَنَا وَ

لِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ

قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ﴿١٠﴾ ع الربع — ع ١٠ ٢/٢٠

اَلَمْ تَرَ اِلَى الَّذِيْنَ نَافَقُوْا يَقُوْلُوْنَ لِاِخْوَانِهِمُ الَّذِيْنَ

كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ لَئِنْ اُخْرِجْتُمْ لَنَخْرُجَنَّ

مَعَكُمْ وَلَا نُطِيْعُ فِيْكُمْ اَحَدًا اَبَدًا لا وَّاِنْ قُوْتِلْتُمْ

لَنَنْصُرَنَّكُمْ ط وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿١١﴾ لَئِنْ

اُخْرِجُوْا لَا يَخْرُجُوْنَ مَعَهُمْ ج وَلَئِنْ قُوْتِلُوْا لَا

يَنْصُرُوْنَهُمْ ج وَلَئِنْ نَّصَرُوْهُمْ لَيُوَلُّنَّ الْاَدْبَارَ قف ثُمَّ

لَا يُنْصَرُوْنَ ﴿١٢﴾ لَاَنْتُمْ اَشَدُّ رَهْبَةً فِيْ صُدُوْرِهِمْ مِّنَ

اللّٰهِ ط ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿١٣﴾ لَا يُقَاتِلُوْنَكُمْ

جَمِيْعًا اِلَّا فِيْ قُرًى مُّحَصَّنَةٍ اَوْ مِنْ وَّرَآءِ جُدُرٍ ط بَاْسُهُمْ

بَيْنَهُمْ شَدِيْدٌ ط تَحْسَبُهُمْ جَمِيْعًا وَّقُلُوْبُهُمْ شَتّٰى ط

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سکته وقفة Preceding Rule - ك

ذٰلِكَ بِاَنَّهُمۡ قَوۡمٌ لَّا يَعۡقِلُوۡنَ ۚ ﴿۱۴﴾ كَمَثَلِ الَّذِيۡنَ مِنۡ
قَبۡلِهِمۡ قَرِيۡبًا ذَاقُوۡا وَبَالَ اَمۡرِهِمۡ ۚ وَلَهُمۡ عَذَابٌ
اَلِيۡمٌ ۚ ﴿۱۵﴾ كَمَثَلِ الشَّيۡطٰنِ اِذۡ قَالَ لِلۡاِنۡسَانِ اكۡفُرۡ ۚ
فَلَمَّا كَفَرَ قَالَ اِنِّىۡ بَرِىۡٓءٌ مِّنۡكَ اِنِّىۡۤ اَخَافُ اللّٰهَ
رَبَّ الۡعٰلَمِيۡنَ ﴿۱۶﴾ فَكَانَ عَاقِبَتَهُمَاۤ اَنَّهُمَا فِى
النَّارِ خَالِدَيۡنِ فِيۡهَا ؕ وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِيۡنَ ﴿۱۷﴾ ع ۲ ۷ ۵/۲۰
يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلۡتَنۡظُرۡ نَفۡسٌ مَّا
قَدَّمَتۡ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيۡرٌۢ بِمَا
تَعۡمَلُوۡنَ ﴿۱۸﴾ وَلَا تَكُوۡنُوۡا كَالَّذِيۡنَ نَسُوا اللّٰهَ فَاَنۡسٰهُمۡ
اَنۡفُسَهُمۡ ؕ اُولٰٓئِكَ هُمُ الۡفٰسِقُوۡنَ ﴿۱۹﴾ لَا يَسۡتَوِىۡۤ
اَصۡحٰبُ النَّارِ وَاَصۡحٰبُ الۡجَنَّةِ ؕ اَصۡحٰبُ
الۡجَنَّةِ هُمُ الۡفَآئِزُوۡنَ ﴿۲۰﴾ لَوۡ اَنۡزَلۡنَا هٰذَا الۡقُرۡاٰنَ عَلٰى
جَبَلٍ لَّرَاَيۡتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنۡ خَشۡيَةِ اللّٰهِ ؕ

وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُوْنَ ﴿٢١﴾ هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ
الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾ هُوَ
اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ
الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ سُبْحٰنَ
اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِى
السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾ ع ٣ ٧ ٦/٢٠

اٰيَاتُهَا ١٣ — سُوْرَةُ الْمُمْتَحِنَةِ مَدَنِيَّةٌ ٦٠ ٩١ — رُكُوْعَاتُهَا ٢

اللّٰهُ جَلَّ جَلَالُهٗ — مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّىْ وَعَدُوَّكُمْ اَوْلِيَآءَ
تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ
الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِیْ سَبِیْلِیْ وَابْتِغَآءَ مَرْضَاتِیْ
تُسِرُّوْنَ اِلَیْهِمْ بِالْمَوَدَّةِ ۖ وَاَنَا اَعْلَمُ بِمَآ اَخْفَیْتُمْ
وَمَآ اَعْلَنْتُمْ ؕ وَمَنْ یَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ
السَّبِیْلِ ۝١ اِنْ یَّثْقَفُوْكُمْ یَكُوْنُوْا لَكُمْ اَعْدَآءً وَّ
یَبْسُطُوْٓا اِلَیْكُمْ اَیْدِیَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ وَ
وَدُّوْا لَوْ تَكْفُرُوْنَ ؕ ۝٢ لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ
اَوْلَادُكُمْ ۚ یَوْمَ الْقِیٰمَةِ ۚ یَفْصِلُ بَیْنَكُمْ ؕ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ بَصِیْرٌ ۝٣ قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ
فِیْٓ اِبْرٰهِیْمَ وَالَّذِیْنَ مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا
مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ز كَفَرْنَا بِكُمْ
وَبَدَا بَیْنَنَا وَبَیْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ اَبَدًا
حَتّٰی تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗۤ اِلَّا قَوْلَ اِبْرٰهِیْمَ لِاَبِیْهِ
لَاَسْتَغْفِرَنَّ لَكَ وَمَآ اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَیْءٍ ؕ

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَاِلَيْكَ اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ ۝٤

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَاغْفِرْ لَنَا رَبَّنَا ج

اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝٥ لَقَدْ كَانَ لَكُمْ فِيْهِمْ

اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ ط

وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝٦ عَسَى ع ١ ٦ ٢٠/٧

اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ

مَّوَدَّةً ط وَاللّٰهُ قَدِيْرٌ ط وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٧ لَا

يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ

وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَ

تُقْسِطُوْٓا اِلَيْهِمْ ط اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٨

اِنَّمَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِي الدِّيْنِ

وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ

تَوَلَّوْهُمْ ج وَمَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝٩

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - وقفة سكته Preceding Rule - ك

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ
فَامْتَحِنُوْهُنَّ ؕ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ
مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ؕ لَا هُنَّ حِلٌّ
لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ؕ وَاٰتُوْهُمْ مَّاۤ اَنْفَقُوْا ؕ
وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَاۤ اٰتَيْتُمُوْهُنَّ
اُجُوْرَهُنَّ ؕ وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ وَسْئَلُوْا مَاۤ
اَنْفَقْتُمْ وَلْيَسْئَلُوْا مَاۤ اَنْفَقُوْا ؕ ذٰلِكُمْ حُكْمُ اللّٰهِ ؕ
يَحْكُمُ بَيْنَكُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۰﴾ وَاِنْ فَاتَكُمْ
شَيْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَاٰتُوا
الَّذِيْنَ ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ مَاۤ اَنْفَقُوْا ؕ وَاتَّقُوا
اللّٰهَ الَّذِيْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۱۱﴾ يٰۤاَيُّهَا النَّبِيُّ اِذَا
جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰۤى اَنْ لَّا يُشْرِكْنَ
بِاللّٰهِ شَيْـًٔا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ

اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ

وَاَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ

وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ط اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝١٢

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ

عَلَيْهِمْ قَدْ يَىِٕسُوْا مِنَ الْاٰخِرَةِ كَمَا يَىِٕسَ الْكُفَّارُ

مِنْ اَصْحٰبِ الْقُبُوْرِ ۝١٣ ع النصف

ع ٢ ٧ النصف ٨/٢٠

اٰيَاتُهَا ١٤ — سُوْرَةُ الصَّفِّ مَدَنِيَّةٌ ٦١ ١٠٩ — رُكُوْعَاتُهَا ٢

اللّٰهُ جَلَّ جَلَالُهٗ — بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ — مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ج وَهُوَ

الْعَزِيْزُ الْحَكِيْمُ ۝١ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ

مَا لَا تَفْعَلُوْنَ ۝٢ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا

مَا لَا تَفْعَلُوْنَ ۝٣ اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ

فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ۝٤

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ
تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ؕ فَلَمَّا زَاغُوْٓا
اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ
﴿۵﴾ وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَآءِيْلَ اِنِّيْ
رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرٰىةِ وَمُبَشِّرًاۢ بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗٓ
اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ
مُّبِيْنٌ ﴿۶﴾ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ
وَهُوَ يُدْعٰٓى اِلَى الْاِسْلَامِ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ
الظّٰلِمِيْنَ ﴿۷﴾ۚ يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ ؕ
وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿۸﴾ هُوَ الَّذِيْٓ
اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ
ع ١ ٩ ٩/٢٠ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿۹﴾ؑ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ
مِّنْ عَذَابٍ اَلِيْمٍ ﴿۱۰﴾ تُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ وَتُجَاهِدُوْنَ
فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ؕ ذٰلِكُمْ خَيْرٌ
لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۱۱﴾ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ
وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَ
مَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ ذٰلِكَ الْفَوْزُ
الْعَظِيْمُ ﴿۱۲﴾ وَاُخْرٰى تُحِبُّوْنَهَا نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ
قَرِيْبٌ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿۱۳﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا
كُوْنُوْۤا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْۤ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ
نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّآئِفَةٌ مِّنْۢ بَنِيْۤ اِسْرَآءِيْلَ
وَكَفَرَتْ طَّآئِفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰى عَدُوِّهِمْ
فَاَصْبَحُوْا ظٰهِرِيْنَ ﴿۱۴﴾ ع

ع ٢ ٥ ١٠/٢٠

آیَاتُهَا ١١ — سُوْرَةُ الْجُمُعَةِ مَدَنِيَّةٌ ٦٢ ١١٠ — رُكُوْعَاتُهَا ٢

اللّٰه جل جلاله — محمد صلى الله عليه وسلم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

یُسَبِّحُ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ
الْمَلِكِ الْقُدُّوْسِ الْعَزِیْزِ الْحَكِیْمِ ۝١ هُوَ
الَّذِیْ بَعَثَ فِی الْاُمِّیّٖنَ رَسُوْلًا مِّنْهُمْ یَتْلُوْا
عَلَیْهِمْ اٰیٰتِهٖ وَیُزَكِّیْهِمْ وَیُعَلِّمُهُمُ الْكِتٰبَ
وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِیْ ضَلٰلٍ
مُّبِیْنٍ ۝٢ۙ وَّاٰخَرِیْنَ مِنْهُمْ لَمَّا یَلْحَقُوْا بِهِمْ ؕ وَهُوَ
الْعَزِیْزُ الْحَكِیْمُ ۝٣ ذٰلِكَ فَضْلُ اللّٰهِ یُؤْتِیْهِ مَنْ
یَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِیْمِ ۝٤ مَثَلُ الَّذِیْنَ
حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ یَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ
یَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِیْنَ كَذَّبُوْا
بِاٰیٰتِ اللّٰهِ ؕ وَاللّٰهُ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ۝٥

قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ
دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٦﴾
وَلَا يَتَمَنَّوْنَهٗٓ اَبَدًاۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ط وَاللّٰهُ عَلِيْمٌۢ
بِالظّٰلِمِيْنَ ﴿٧﴾ قُلْ اِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ
مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٨﴾ع يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا ع ١ ٨ ١١/٢٠
اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ
اللّٰهِ وَذَرُوا الْبَيْعَ ط ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ
﴿٩﴾ فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ
وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ
تُفْلِحُوْنَ ﴿١٠﴾ وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَاِ انْفَضُّوْٓا
اِلَيْهَا وَتَرَكُوْكَ قَآئِمًا ط قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ
اللَّهْوِ وَمِنَ التِّجَارَةِ ط وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ﴿١١﴾ع ع ٢ ٣ ١٢/٢٠

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

اٰيَاتُهَا ١١ — سُوْرَةُ الْمُنٰفِقُوْنَ مَدَنِيَّةٌ (٦٣) (١٠٤) — رُكُوْعَاتُهَا ٢

اللّٰهُ جَلَّ جَلَالُهٗ — مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ

وَاللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ط وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ

لَكٰذِبُوْنَ ﴿١﴾ اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ

سَبِيْلِ اللّٰهِ ط اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿٢﴾ ذٰلِكَ

بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا

يَفْقَهُوْنَ ﴿٣﴾ وَاِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ط

وَاِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ط كَاَنَّهُمْ خُشُبٌ

مُّسَنَّدَةٌ ط يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ط هُمُ

الْعَدُوُّ فَاحْذَرْهُمْ ط قٰتَلَهُمُ اللّٰهُ ز اَنّٰى يُؤْفَكُوْنَ ﴿٤﴾

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا

رُءُوْسَهُمْ وَرَاَيْتَهُمْ يَصُدُّوْنَ وَهُمْ مُّسْتَكْبِرُوْنَ ﴿٥﴾

سَوَآءٌ عَلَيۡهِمۡ اَسۡتَغۡفَرۡتَ لَهُمۡ اَمۡ لَمۡ تَسۡتَغۡفِرۡ لَهُمۡ ؕ
لَنۡ يَّغۡفِرَ اللّٰهُ لَهُمۡ ؕ اِنَّ اللّٰهَ لَا يَهۡدِى الۡقَوۡمَ
الۡفٰسِقِيۡنَ ﴿۶﴾ هُمُ الَّذِيۡنَ يَقُوۡلُوۡنَ لَا تُنۡفِقُوۡا عَلٰى مَنۡ
عِنۡدَ رَسُوۡلِ اللّٰهِ حَتّٰى يَنۡفَضُّوۡا ؕ وَلِلّٰهِ خَزَآئِنُ
السَّمٰوٰتِ وَالۡاَرۡضِ وَلٰـكِنَّ الۡمُنٰفِقِيۡنَ لَا يَفۡقَهُوۡنَ
﴿۷﴾ يَقُوۡلُوۡنَ لَئِنۡ رَّجَعۡنَاۤ اِلَى الۡمَدِيۡنَةِ لَيُخۡرِجَنَّ
الۡاَعَزُّ مِنۡهَا الۡاَذَلَّ ؕ وَلِلّٰهِ الۡعِزَّةُ وَلِرَسُوۡلِهٖ وَ
لِلۡمُؤۡمِنِيۡنَ وَلٰـكِنَّ الۡمُنٰفِقِيۡنَ لَا يَعۡلَمُوۡنَ ﴿۸﴾ يٰۤاَيُّهَا ع ١ ٨ ١٣/٢٠
الَّذِيۡنَ اٰمَنُوۡا لَا تُلۡهِكُمۡ اَمۡوَالُكُمۡ وَلَاۤ اَوۡلَادُكُمۡ
عَنۡ ذِكۡرِ اللّٰهِ ۚ وَمَنۡ يَّفۡعَلۡ ذٰلِكَ فَاُولٰٓـئِكَ هُمُ
الۡخٰسِرُوۡنَ ﴿۹﴾ وَاَنۡفِقُوۡا مِنۡ مَّا رَزَقۡنٰكُمۡ مِّنۡ قَبۡلِ اَنۡ
يَّاۡتِىَ اَحَدَكُمُ الۡمَوۡتُ فَيَقُوۡلَ رَبِّ لَوۡلَاۤ اَخَّرۡتَنِىۡۤ اِلٰٓى
اَجَلٍ قَرِيۡبٍ ۙ فَاَصَّدَّقَ وَاَكُنۡ مِّنَ الصّٰلِحِيۡنَ ﴿۱۰﴾

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ط وَاللّٰهُ

خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١١﴾ ع

ع ٢ ٣ ١٤/٢٠

اٰیاتُها ١٨ — سُوْرَةُ التَّغَابُنِ مَدَنِيَّةٌ (٦٤) (١٠٨) — رُکوعاتُها ٢

اللّٰہ جلّ جلالہ — بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ — محمد صلّی اللّٰہ علیہ وسلّم

يُسَبِّحُ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ج لَهُ

الْمُلْكُ وَلَهُ الْحَمْدُ ز وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١﴾

هُوَ الَّذِىْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ ط

وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢﴾ خَلَقَ السَّمٰوٰتِ وَ

الْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ ج

وَاِلَيْهِ الْمَصِيْرُ ﴿٣﴾ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ

وَيَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ط وَاللّٰهُ عَلِيْمٌۢ

بِذَاتِ الصُّدُوْرِ ﴿٤﴾ اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا

مِنْ قَبْلُ ز فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٥﴾

Comp. Stop - م Req. Stop - ۝ ط Stop or Cont. - ق صلى ج Valid Pause - قف Continue - لا صلے ز

ذٰلِكَ بِاَنَّهٗ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَقَالُوْٓا اَبَشَرٌ يَّهْدُوْنَنَا ز فَكَفَرُوْا وَتَوَلَّوْا
وَّاسْتَغْنَى اللّٰهُ ط وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ﴿٦﴾ زَعَمَ
الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ط قُلْ بَلٰى وَرَبِّيْ
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ط وَذٰلِكَ عَلَى
اللّٰهِ يَسِيْرٌ ﴿٧﴾ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالنُّوْرِ
الَّذِيْٓ اَنْزَلْنَا ط وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٨﴾
يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ ط
وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ
سَيِّاٰتِهٖ وَيُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ط ذٰلِكَ الْفَوْزُ الْعَظِيْمُ
﴿٩﴾ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ
اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ط وَبِئْسَ الْمَصِيْرُ ﴿١٠﴾ ع الثلثة

الثلثة ع ١٠ ١٥/٢٠٠

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَمَنْ يُّؤْمِنْۢ
بِاللّٰهِ يَهْدِ قَلْبَهٗ ؕ وَاللّٰهُ بِكُلِّ شَیْءٍ عَلِيْمٌ ﴿۱۱﴾ وَاَطِيْعُوا
اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰى
رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿۱۲﴾ اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ وَ
عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۳﴾ يٰۤاَيُّهَا الَّذِيْنَ
اٰمَنُوْۤا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ
فَاحْذَرُوْهُمْ ۚ وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا
فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۴﴾ اِنَّمَاۤ اَمْوَالُكُمْ وَ
اَوْلَادُكُمْ فِتْنَةٌ ؕ وَاللّٰهُ عِنْدَهٗۤ اَجْرٌ عَظِيْمٌ ﴿۱۵﴾
فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا
وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ؕ وَمَنْ يُّوْقَ شُحَّ
نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۶﴾ اِنْ تُقْرِضُوا
اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ؕ

وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ۙ﴿١٧﴾ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ

الْعَزِيْزُ الْحَكِيْمُ ﴿١٨﴾ ع ٢ ٨ ١٦/٢٠

اٰيَاتُهَا ١٢ ﴿٦٥﴾ سُوْرَةُ الطَّلَاقِ مَدَنِيَّةٌ ﴿٩٩﴾ رُكُوْعَاتُهَا ٢

اللّٰهُ جل جلاله بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ مُحَمَّدٌ صلى الله عليه وسلم

يٰۤاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ

لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ رَبَّكُمْ ۚ

لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ

اِلَّاۤ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ؕ وَتِلْكَ

حُدُوْدُ اللّٰهِ ؕ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ

ظَلَمَ نَفْسَهٗ ؕ لَا تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ

بَعْدَ ذٰلِكَ اَمْرًا ﴿١﴾ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ

بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ وَّاَشْهِدُوْا

ذَوَيْ عَدْلٍ مِّنْكُمْ وَاَقِيْمُوا الشَّهَادَةَ لِلّٰهِ ؕ

ذٰلِكُمْ يُوْعَظُ بِهٖ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ ۬ۚ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ﴿۲﴾
وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ وَمَنْ يَّتَوَكَّلْ
عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ قَدْ
جَعَلَ اللّٰهُ لِكُلِّ شَیْءٍ قَدْرًا ﴿۳﴾ وَالّٰٓـِٔیْ يَىِٕسْنَ مِنَ
الْمَحِيْضِ مِنْ نِّسَآىِٕكُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ
ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓـِٔیْ لَمْ يَحِضْنَ ؕ وَاُولٰتُ
الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ ؕ
وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ﴿۴﴾
ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗۤ اِلَيْكُمْ ؕ وَمَنْ يَّتَّقِ
اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُعْظِمْ لَهٗۤ اَجْرًا ﴿۵﴾
اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ
وَلَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ؕ

اَلْمَدُّ اللَّازِمْ

Comp. Stop - م Req. Stop - ۝ ط Stop or Cont. - ق ۚ ج Valid Pause - قف Continue - لا صلے ز

وَاِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى
يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ
فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا بَيْنَكُمْ
بِمَعْرُوْفٍ ۚ وَاِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗٓ
اُخْرٰى ؕ ﴿٦﴾ لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ؕ وَمَنْ
قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّآ اٰتٰىهُ اللّٰهُ ؕ لَا يُكَلِّفُ
اللّٰهُ نَفْسًا اِلَّا مَآ اٰتٰىهَا ؕ سَيَجْعَلُ اللّٰهُ بَعْدَ
عُسْرٍ يُّسْرًا ﴿٧﴾ وَكَاَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ عَنْ اَمْرِ ع ١ ٧ ١٧/٢٠
رَبِّهَا وَرُسُلِهٖ فَحَاسَبْنٰهَا حِسَابًا شَدِيْدًا ۙ
وَّعَذَّبْنٰهَا عَذَابًا نُّكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ اَمْرِهَا
وَكَانَ عَاقِبَةُ اَمْرِهَا خُسْرًا ﴿٩﴾ اَعَدَّ اللّٰهُ لَهُمْ
عَذَابًا شَدِيْدًا ۙ فَاتَّقُوا اللّٰهَ يٰٓاُولِى الْاَلْبَابِ ۚ ۛ ٥
الَّذِيْنَ اٰمَنُوْا ۛ قف قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا ۙ ﴿١٠﴾

Any 2 of 3 Verses - ۛ Suggested Pause - ص Stop Sound, Not Breath - سکته وقفة Preceding Rule - ك

رَسُوۡلًا يَّتۡلُوۡا عَلَيۡكُمۡ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ
لِّيُخۡرِجَ الَّذِيۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ
مِنَ الظُّلُمٰتِ اِلَى النُّوۡرِ ؕ وَمَنۡ يُّؤۡمِنۡۢ
بِاللّٰهِ وَيَعۡمَلۡ صَالِحًا يُّدۡخِلۡهُ جَنّٰتٍ
تَجۡرِىۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ خٰلِدِيۡنَ فِيۡهَاۤ
اَبَدًا ؕ قَدۡ اَحۡسَنَ اللّٰهُ لَهٗ رِزۡقًا ﴿١١﴾ اَللّٰهُ
الَّذِىۡ خَلَقَ سَبۡعَ سَمٰوٰتٍ وَّمِنَ الۡاَرۡضِ
مِثۡلَهُنَّ ؕ يَتَنَزَّلُ الۡاَمۡرُ بَيۡنَهُنَّ لِتَعۡلَمُوۡۤا
اَنَّ اللّٰهَ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ۙ وَّاَنَّ اللّٰهَ
ع ٢ ٥ ١٨/٢٠ قَدۡ اَحَاطَ بِكُلِّ شَىۡءٍ عِلۡمًا ﴿١٢﴾ ع

اٰیاتها ١٢ — سُوۡرَةُ التَّحۡرِيۡمِ مَدَنِيَّةٌ ٦٦ ١٠٧ — رکوعاتها ٢

اللّٰه جل جلاله — بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ — محمد صلى الله عليه وسلم

يٰۤاَيُّهَا النَّبِىُّ لِمَ تُحَرِّمُ مَاۤ اَحَلَّ اللّٰهُ لَكَ ۚ

تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ؕ وَاللّٰهُ غَفُوْرٌ
رَّحِيْمٌ ۝۱ قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ
وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ۝۲ وَاِذْ اَسَرَّ
النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ
بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ
عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ
هٰذَا ؕ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ۝۳ اِنْ تَتُوْبَاۤ
اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا
عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيْلُ وَصَالِحُ
الْمُؤْمِنِيْنَ ۚ وَالْمَلٰٓىِٕكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ۝۴
عَسٰى رَبُّهٗۤ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗۤ اَزْوَاجًا
خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ
تٰٓىِٕبٰتٍ عٰبِدٰتٍ سٰٓىِٕحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ۝۵

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ
نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا
مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ
مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝٦ يٰٓاَيُّهَا
الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ؕ اِنَّمَا
ع ٢ ١٩/٢٠ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝٧ يٰٓاَيُّهَا
الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ
عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ
وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ
اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ
وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا
وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٨

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ
وَاغْلُظْ عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ
الْمَصِيْرُ ۝٩ ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا
امْرَاَتَ نُوْحٍ وَّامْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ
عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا
فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا وَّقِيْلَ
ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ۝١٠ وَضَرَبَ اللّٰهُ
مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ وقف لازم اِذْ قَالَتْ
رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ
فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۝١١ لا
وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ
رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ۝١٢ ع ٢ ع ٥ ٢٠/٢٠

Any 2 of 3 Verses - ؞ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

Contents

Surah Number — Surah — Manzil Number — Page Number — Page Number in Juz — Juz — Juz Number

78 اَلنَّبَا ٧٨ — ٧ — 819 ٨١٩ — 30 عَمَّ ٣٠

No. of Rukus in Surah

Juz No. — اَلْجُزْءُ ٣٠

سُوْرَةُ النَّبَا مَكِّيَّةٌ ٨٠ ٧٨

رُكُوْعَاتُهَا ٢ — اٰيَاتُهَا ٤٠

No.of Ayaahs in Surah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مُحَمَّدٌ ﷺ — اللّٰهُ جَلَّ جَلَالُهُ

عَمَّ يَتَسَآءَلُوْنَ ۚ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيْمِ ﴿٢﴾ الَّذِيْ هُمْ فِيْهِ

Revelation Number — Indicates Start of New Juz — Surah Number

الرُّبُع 1/4 Juz

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ﴿١﴾ الَّذِيْ خَلَقَ فَسَوّٰى ﴿٢﴾

سُبْحَانَ رَبِّيَ الْاَعْلٰى — Masnoon Dua to recite

النصف 1/2 Juz

Al-Waqf al-Lazim denoting a obligatory stop → وقف لازم

الثلثة 3/4 Juz

السجدة ١٣ — To perform a Sajdah Tilawaat on reciting the Underlined Word → السجدة

Side Note

Bold Line on Left Indicates Left Page

يٰاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِيْٓ

If a stop is made here. Then begin recitation of the next word with ا

اَلْمَدُّ اللَّازِمُ — Al Maddul Lazim

فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ﴿٣٤﴾

Care to be taken in pronunciation of the Underlined Word → ✵

Ruku No. in Surah — No. of Ayaahs in Ruku — Ruku No. in Juz — Total No. of Rukus's in Juz — ع ٢ ٢/٣٩

Ruku

وَقْفُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ — Denotes where the Holy Prophet ﷺ stopped while reciting

End of Ayah with Ayah Number and End of Ruku sign — ع ٣٠

سُوْرَةُ عَبَسَ ← Following Word on Next Page

Page No. in Juz → صَفْحَةٌ ٢

Stop Signs

Comp. Stop - م   Req. Stop - ۝ ط   Stop or Cont. - ج قلے ق   Valid Pause - قف   Continue - لا صلے ز

Any 2 of 3 Verses - ∴   Suggested Pause - ص   Stop Sound, Not Breath - سکتہ وقفة   Preceding Rule - ك

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

TAKBIR TO BE RECITED FOR THE LAST 22 SURAHS

Hadhrat Ubay ibn Kaab ﷺ - may Allah be pleased with him relates that he recited the Qur'aan to Rasulullah ﷺ - peace & blessings of Allah be upon him The Nabi ﷺ instructed Ubay ibn Kaab - may Allah be pleased with him explaining: Say the Takbir at the end of each surah, until you complete your recital of (the last twenty two surahs) of the full Qur'aan.

The Takbir:

لَا إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلِلّٰهِ الْحَمْدُ

There is none worthy of worship besides Allah, and Allah is the Greatest, and all praise is due to Allah (alone).

Rulings:

Recite the Takbir in an audible, moderately soft voice only, with a short pause after each Surah, the Takbir shall be recited once only. (i.e. before the Bismillah of the next Surah). During a full Khatmul Qur'aan, recite the takbir from the end of Surah Ad-Duha ﴿اَلضُّحٰى﴾, and continue to the end of Surah An Naas ﴿اَلنَّاس﴾. (i.e. for the last twenty two Surahs). The recital of this Takbir is sunnah and meritorious. However, it is neither incorrect, nor a sin if the recitation of the Takbir is omitted.

THE METHOD OF KHATMUL QUR'AAN

The masnoon method (procedure) for the Khatmul Qur'aan is that when the recital of the full Qur'aan is completed (Khatam), then one should immediately start the reciting of the next Khatam.

Rasulullah ﷺ during his recital of the Qur'aan, when arriving at Surah An-Naas ﴿اَلنَّاس﴾, always paused there, then recited Surah Al-Faatihah ﴿اَلْحَمْدُ لِلّٰهِ الْعٰلَمِيْنَ ۝...﴾ together with Alif Laam Meem ﴿الٓمّٓ ۝...﴾, upto Muflihoon ﴿الْمُفْلِحُوْنَ ۝﴾, and thereafter made du'aa.

Rasulullah ﷺ has said that it is very much liked by Allah Ta'aala ﷻ that whenever the recital of the entire Qur'aan is completed, then the next recital is immediately commenced and then stopped at Muflihoon, ﴿الْمُفْلِحُوْنَ ۝﴾ after which the du'aa is made.

DUA' AFTER THE COMPLETION OF THE QUR'AAN

It is reported in several Ahaadith that Rasulullah ﷺ has said that the acceptance of du'aa upon the completion of every Khatam of the Qur'aan is assured. In one Hadith it is stated that: 'When a person completes the Qur'aan the Malaaikah (Angels) kiss him between the eyes'. In another Hadith it is reported that: 'Whosoever completes the Qur'aan during the early hours of the day, the Malaa-ikah ask Allah Ta'aala ﷻ to show mercy on such a person for the balance of the day. Likewise whoever completed it at the commencement of the night then the Malaaikah ask Allah ﷻ to show mercy on such a person for the balance of the night'. It is reported that Rasulullah ﷺ has said: 'Whosoever recites the Qur'aan and performs du'aa thereafter, then four thousand Malaaikah will say Aameen upon his du'aa.

دُعَآءُ خَتْمِ الْقُرْاٰنِ

DUA KHATMUL QUR'AAN

صَدَقَ اللّٰهُ الْعَلِيُّ الْعَظِيْمُ، وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْمُ، وَنَحْنُ عَلٰى ذٰلِكَ مِنَ الشّٰهِدِيْنَ، رَبَّنَا تَقَبَّلْ مِنَّآ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ، اَللّٰهُمَّ ارْزُقْنَا بِكُلِّ حَرْفٍ مِّنَ الْقُرْاٰنِ حَلَاوَةً وَّبِكُلِّ جُزْءٍ مِّنَ الْقُرْاٰنِ جَزَآءً، اَللّٰهُمَّ ارْزُقْنَا

Allah the High Sublime has spoken the truth! and His noble Nabi ﷺ has spoken the truth! and upon that, we are amongst the witnesses! O our Sustainer accept from us, indeed You are All Hearing and All Knowing. O Allah, grant us in return for every letter from the Qur'aan a sweetness and from every chapter (portion) thereof a reward. O Allah, grant us

with (the recitation of every) alif; ulfah [love]	بِالْاَلِفِ اُلْفَةً،
with (every) baa, barakah [blessing]	وَّبِالْبَآءِ بَرَكَةً،
with (every) taa, tawbah [repentance]	وَّبِالتَّآءِ تَوْبَةً،
with (every) thaa, thawaab [reward]	وَّبِالثَّآءِ ثَوَابًا،
with (every) jeem, jamaal [beauty]	وَّبِالْجِيْمِ جَمَالًا،
with (every) haa, hikmah [wisdom]	وَّبِالْحَآءِ حِكْمَةً،
with (every) khaa, khair [goodness]	وَّبِالْخَآءِ خَيْرًا،
with (every) daal, daleel [proof]	وَّبِالدَّالِ دَلِيْلًا،
with (every) dhaal, dhakaa [intelligence]	وَّبِالذَّالِ ذَكَآءً،
with (every) raa, ralmah [mercy]	وَّبِالرَّآءِ رَحْمَةً،
with (every) zaa, zakaah [purity]	وَّبِالزَّآءِ زَكٰوةً،
with (every) seen, sa'aadah [good fortune]	وَّبِالسِّيْنِ سَعَادَةً،
with (every) sheen, shifaa [cure]	وَّبِالشِّيْنِ شِفَآءً،
with (every) saad, sidq [sincerity]	وَّبِالصَّادِ صِدْقًا،
with (every) dhaad, dhiyaa' [light]	وَّبِالضَّادِ ضِيَآءً،
with (every) taa, taraawah [tenderness]	وَّبِالطَّآءِ طَرَاوَةً،
with (every) dhaa, Dhafar [victory]	وَّبِالظَّآءِ ظَفَرًا،

with (every) ghain, ghinaa [independance]	وَّ بِالْعَيْنِ عِلْمًا،
with (every) faa, falaah [success]	وَّ بِالْغَيْنِ غِنًى،
with (every) qaaf, qurbah [nearness]	وَّ بِالْقَافِ قُرْبَةً ،
with (every) kaaf, karamah [nobility]	وَّ بِالْكَافِ كَرَامَةً،
with (every) laam, lutf [gentleness]	وَّ بِاللَّامِ لُطْفًا،
with (every) meem, maw'izah [counsel]	وَّ بِالْمِيْمِ مَوْعِظَةً،
with (every) nun, noor [light]	وَّ بِالنُّوْنِ نُوْرًا ،
with (every) waaw, wuslah [connection]	وَّ بِالْوَاوِ وُصْلَةً،
with (every) haa, hidayah [guidance]	وَّ بِالْهَآءِ هِدَايَةً،
and with (every) yaa, yaqeen [conviction]	وَّ بِالْيَآءِ يَقِيْنًا،

اَللّٰهُمَّ انْفَعْنَا بِالْقُرْاٰنِ الْعَظِيْمِ، وَارْفَعْنَا بِالْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ، وَ تَقَبَّلْ مِنَّا قِرَآءَ
تَنَا وَ تَجَاوَزْ عَنَّا مَا كَانَ فِيْ تِلَاوَةِ الْقُرْاٰنِ مِنْ خَطَاٍ اَوْ نِسْيَانٍ اَوْ تَحْرِيْفِ كَلِمَةٍ عَنْ
مَّوَاضِعِهَآ اَوْ تَقْدِيْمٍ اَوْ تَاْخِيْرٍ اَوْ زِيَادَةٍ اَوْ نُقْصَانٍ اَوْ تَاْوِيْلٍ عَلٰى غَيْرِ مَآ اَنْزَلْتَهٗ عَلَيْهِ
اَوْ رَيْبٍ اَوْ شَكٍّ اَوْ سَهْوٍ اَوْ سُوْٓءِ الْحَانٍ اَوْ تَعْجِيْلٍ عِنْدَ تِلَاوَةِ الْقُرْاٰنِ اَوْ كَسْلٍ اَوْ
سُرْعَةٍ اَوْ زَيْغِ لِسَانٍ اَوْ وَقْفٍ بِغَيْرِ وُقُوْفٍ اَوْ اِدْغَامٍ بِغَيْرِ مُدْغَمٍ اَوْ اِظْهَارٍ بِغَيْرِ بَيَانٍ
اَوْ مَدٍّ اَوْ تَشْدِيْدٍ اَوْ هَمْزَةٍ اَوْ جَزْمٍ اَوْ اِعْرَابٍ بِغَيْرِ مَا كُتِبَ اَوْ قِلَّةِ رَغْبَةٍ وَّ رَهْبَةٍ عِنْدَ
اٰيَاتِ الرَّحْمَةِ وَاٰيَاتِ الْعَذَابِ فَاغْفِرْلَنَا رَبَّنَا وَاكْتُبْنَا مَعَ الشَّاهِدِيْنَ،

O Allah let us benefit from the Magnimous Qur'aan and elevate us with its verses and Glorius zikr. And accept from us our recitation and pardon us for any errors or forgetfulness or distorting its meanings or advancing or delaying it or adding or omitting to it or interpreting it incorrectly to that which you had revealed. Or entertaining doubts or misgivings or recitation in an inappropiate tone or making haste in recitation or displaying indifference or rushing through it or twisting the tongue. Or undue stopping or continuance or inaccurate utterance or Idghaam without mudgham or making needless Izhaar or making madd, tashdeed hamzah sukoon or reading other than how You have written. Or for being unresponsive to the verses of mercy and punishment. Thus forgive us and write us down from amongst the witnesses.

اَللّٰهُمَّ نَوِّرْ قُلُوْبَنَا بِالْقُرْاٰنِ وَزَيِّنْ اَخْلَاقَنَا بِالْقُرْاٰنِ وَنَجِّنَا مِنَ النَّارِ بِالْقُرْاٰنِ وَاَدْخِلْنَا فِي الْجَنَّةِ بِالْقُرْاٰنِ، اَللّٰهُمَّ اجْعَلِ الْقُرْاٰنَ لَنَا فِي الدُّنْيَا قَرِيْنًا وَّفِي الْقَبْرِ مُوْنِسًا وَّعَلَى الصِّرَاطِ نُوْرًا وَّ فِي الْجَنَّةِ رَفِيْقًا وَّمِنَ النَّارِ سِتْرًا وَّحِجَابًا وَّاِلَى الْخَيْرَاتِ كُلِّهَا دَلِيْلًا فَاكْتُبْنَا عَلَى التَّمَامِ وَارْزُقْنَا اَدَآءً بِالْقَلْبِ وَاللِّسَانِ وَحُبِّ الْخَيْرِ وَالسَّعَادَةِ وَالْبَشَارَةِ مِنَ الْاِيْمَانِ،

O Allah enlighten our hearts with the Qur'aan and decorate our character with the Qur'aan and save us from the Jahannum by means of the Qur'aan and enter into Jannah by means of the Qur'aan. O Allah make the Qur'aan our partner in this world an a companion in the Qabr, a light on the Siraat the best friend in Jannah and a shield against the fire of Hell and a guide that will lead to every act of righteousness. And decree for us perfection and bless us to fulfil from our heart and tongue and love, good fortune and glad tidings of Imaan.

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ مُّظْهَرِ لُطْفِهٖ وَنُوْرِ عَرْشِهٖ سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا-

And salutations of Allah be upon His best creation Mohammed ﷺ who is the manifestation of Allah's kindness and the noor of his that is attached with the Throne. Enumerable peace be upon our Master Muhammed ﷺ and upon his family and upon his companions.

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ، وَاَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ، وَاَسْئَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ، وَّاَعُوْذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ، وَاَسْئَلُكَ خَيْرَ مَا سَاَلَكَ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ، وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ مِنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ، وَّاَسْئَلُكَ مَا قَضَيْتَ لِيْ مِنْ اَمْرٍ اَنْ تَجْعَلَ عَاقِبَتَهٗ رَشَدًا-

O Allah, I ask You of every good, which may come soon or which may come later, which I know or do not know; and I seek refuge in You from every evil, which may come soon or which may come later, which I am aware or which I know not; And I ask of You Paradise and of every word and deed that may bring me close to it; and I seek refuge from Hell-Fire and of every word and deed that may bring me close to it; And I ask of you every good, which Your slave and Messenger Muhammad ﷺ asked from You and I seek refuge from every evil, from which Your slave and Messenger Muhammad ﷺ sought refuge in You; and I ask of You what ever You decree for me, make its ultimate end good for me.

CAUTION REQUIRED IN PRONUNCIATION

There are certain places in the Qur'aanul Majeed where even a little negligence can make one guilty of the unintentional utterance of words of Kufr. The changing or transposing of a Fathah/Zabar (ـَ), Kasrah/Zer (ـِ) or Dhammah/Pesh (ـُ) can alter the meanings of words, and to intentionally recite incorrectly can plunge one into the act of a major sin, so much so that it can lead one to the brink of Kufr. These Ayaahs are denoted by a broken line below them and the symbol ❋ in the margin.

No.	Surah	Juz No.	Surah No.	Ayaah No.	✓ Pronunciation	✗ Pronunciation
1	اَلْفَاتِحَة	1	1	4	اِيَّاكَ نَعْبُدُ	Without Tashdeed - اِيَاكَ
2	اَلْفَاتِحَة	1	1	7	اَنْعَمْتَ عَلَيْهِمْ	اَنْعَمْتُ عَلَيْهِمْ
3	اَلْبَقَرَة	1	2	125	وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ	اِبْرٰهٖمُ رَبَّهٗ
4	اَلْبَقَرَة	2	2	251	وَقَتَلَ دَاوٗدُ جَالُوْتَ	دَاوٗدَ جَالُوْتُ
5	اَلْبَقَرَة	3	2	255	اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ	With Madd - آللّٰهُ
6	اَلْبَقَرَة	3	2	261	وَاللّٰهُ يُضٰعِفُ	وَاللّٰهُ يُضٰعَفُ
7	اَلنِّسَآء	6	4	165	رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ	مُّبَشِّرِيْنَ وَمُنْذَرِيْنَ
8	اَلتَّوْبَة	10	9	3	مِنَ الْمُشْرِكِيْنَ وَرَسُوْلُهٗ	وَرَسُوْلِهٖ
9	بَنِيْٓ اِسْرَآءِيْل	15	17	15	وَمَا كُنَّا مُعَذِّبِيْنَ	مُعَذَّبِيْنَ
10	طٰهٰ	16	20	121	وَعَصٰٓى اٰدَمُ رَبَّهٗ	اٰدَمَ رَبُّهٗ
11	اَلْاَنْبِيَآ	17	21	87	اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ	اِنِّيْ كُنْتَ
12	اَلشُّعَرَآء	19	26	194	لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ	مُنْذَرِيْنَ
13	فَاطِر	22	35	28	يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا	اللّٰهُ مِنْ عِبَادِهِ الْعُلَمٰٓؤَا
14	اَلصّٰٓفّٰت	23	37	76	فِيْهِمْ مُّنْذِرِيْنَ	فِيْهِمْ مُّنْذَرِيْنَ
15	اَلْفَتْح	26	48	27	صَدَقَ اللّٰهُ رَسُوْلَهُ	اللّٰهَ رَسُوْلُهُ
16	اَلْحَشْر	28	59	24	الْمُصَوِّرُ	الْمُصَوَّرُ
17	اَلْحَآقَّة	29	69	37	اِلَّا الْخٰطِئُوْنَ	اِلَّا الْخٰطَئُوْنَ
18	اَلْمُزَّمِّل	29	73	16	فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ	فِرْعَوْنَ الرَّسُوْلُ
19	اَلْمُرْسَلٰت	29	77	41	فِيْ ظِلٰلٍ	فِيْ ظَلٰلٍ
20	اَلنّٰزِعٰت	30	79	45	اِنَّمَآ اَنْتَ مُنْذِرُ	مُنْذَرُ

THE AYAAHS OF SAJDAH TILAAWAH

There are 14 aayaah of the Qur'aan after the recital of which Sajdah Tilaawah becomes waajib and has to be made. These are indicated by the word السَّجْدَة (As Sajdah) shown in the margin; and also by a line under the Sajdah word in the specific Aayah. (Note: The second Sajdah in Surah Haj is to be performed by the Shafi'ees only. The sajdah in Surah Saad is not a Sajdah Tilaawah for them. This is a Sajdah-ush Shukr for them and should be performed only out of Salaah. The niyyah for this is: 'Nawaitu Sajdah-ush Shukri lillaahi Ta-'aala').

When reciting or listening to the Qur'aan and on completing the recital of any of these Aayaah it is waajib to perform a single sajdah immediately. (According to Imaam Shafi - it is Sunnah). However, if one is unable to perform the sajdah immediately then it could be performed soon after. This Sajdah is also waajib upon a person who listens to it whilst in a state of Janaabah. However, this sajdah is not waajib for women when they listen to an ayaah of Sajdah whilst they are in a state of Haydh or Nifaas.

If an aayah of sajdah is recited in Salaah, then the sajdah must be performed immediately in the Salaah. The method of performing the Sajdah Tilaawah (in Salaah) is to complete the recital of that specific Aayaah and then immediately go down into sajdah whilst saying: 'Allaahu Akbar' and recite the Tasbeeh of Sajdah, thrice. After the sajdah return to the standing position whilst saying 'Allaahu Akbar'; and continue the recital without reciting 'Bismillaah'.

If an Aayaah of Sajdah is repeated several times while seated in one place, then only one Sajdah is waajib. When one sajdah aayaah is recited at several different places; or if separate aayaah are recited at various different places; then the corresponding number of Sajdah's will have to be performed. A small house or the chamber of the Musjid is regarded as one place. It is desirable to recite the Aayaah of Sajdah inaudibly to avoid making the sajdah waajib upon others who are within hearing distance. It is makrooh to recite the Qur'aan and deliberately omit reciting the Aayaah of Sajdah to avoid performing the Sajdah.

How to Perform the Sajdah Tilawaah

The same conditions regarding Tahaarat, Wudhu etc. that apply to Salaah are applicable to Sajdah Tilaawah. Sajdah Tilaawah is prohibited whilst the sun is rising, precisely at noon, and from the time the colour of the sun changes before sunset until the sun has fully set.

The Hanafi Method:

It is Mustahab (desirable) that one performs Sajdah Tilaawah immediately after the aayah of sajdah had been recited. However, there is no sin caused by a moderate delay when carrying out the waajib sajdah soon thereafter. It is makrooh and sinful to indefinitely delay fulfilling such waajib Sajdah Tilaawah. When one is not busy in Salaah, the best method for this waajib sajdah is to stand upright and say: Allahu Akbar (without raising the hands) then go straight down into sajdah, recite Subhaana Rabbiyal A'ala' thrice, then rise out of sajdah and whilst standing up say Allahu Akbar. Such sajdah will also be correct or complete and valid when

Contents

one had proceeded into Sajdah Tilaawah from the jalsah (sitting posture like that in Salaah), and ended it coming up into a sitting posture.

The Shaafi'ee method:

It is sunnah to first say the niyyah while standing for Sajdah Tilaawah thus: 'Nawaytu Sajdah Tilaawati lillaahi Ta'aala'. Then recite the Takbeeratul Ihraam (whilst lifting hands as in Salaah, and folding the arms briefly) by saying; 'Allahu Akbar', and perform one sajdah. Thereafter whilst standing up say the Takbeer and then recite the Tasleem (salaam) to complete the sajdah.

AYAAHS OF SAJDAH					
No.	Surah	Juz No.	Surah No.	Ayaah No.	Ayaahs of Sajdah
1	اَلْاَعْرَاف	9	7	206	وَيُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ ۝
2	اَلرَّعْد	13	13	15	وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
3	اَلنَّحْل	14	16	49	وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا
4	بَنِيْٓ اِسْرَآءِيْل	15	17	107	لِلْاَذْقَانِ سُجَّدًا ۝ وَّيَقُوْلُوْنَ سُبْحٰنَ
5	مَرْيَم	16	19	58	اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا ۝
6	اَلْحَجّ	17	22	18	اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ
7	اَلْحَجّ	17	22	77	اٰمَنُوا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا
This second Sajdul Tilaawah in Surah Haj is to be performed by the Shafi's only					
8	اَلْفُرْقَان	19	25	60	وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا
9	اَلنَّمْل	19	27	25	اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ
10	اَلسَّجْدَة	21	32	15	خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ
11	صٓ	23	38	24	وَخَرَّ رَاكِعًا وَّاَنَابَ ۝
This Sajdul Tilaawah in Surah Saad is to be performed by the Hanafi's only					
12	حٰمٓ السَّجْدَة	24	41	37	لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا
13	اَلنَّجْم	27	53	62	فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ۝
14	اَلْاِنْشِقَاق	30	84	21	لَا يَسْجُدُوْنَ ۝ بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ
15	اَلْعَلَق	30	96	19	كَلَّا ؕ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۝

INDEX OF SURAHS

Ayaahs : 6236
Rukus : 558

Makki Surahs : 86
Madani Surahs : 28

No.	Surah	Makki Madani	Juz	Rukus	Aayaahs
1	اَلْفَاتِحَة	Makki	1	1	7
2	اَلْبَقَرَة	Madani	1-2-3	40	286
3	اٰلِ عِمْرٰن	Madani	3-4	20	200
4	اَلنِّسَآء	Madani	4-5-6	24	176
5	اَلْمَآئِدَة	Madani	6-7	16	120
6	اَلْاَنْعَام	Makki	7-8	20	165
7	اَلْاَعْرَاف	Makki	8-9	24	206
8	اَلْاَنْفَال	Madani	9-10	10	75
9	اَلتَّوْبَة	Madani	10-11	16	129
10	يُوْنُس	Makki	11	11	109
11	هُوْد	Makki	11-12	10	123
12	يُوْسُف	Makki	12-13	12	111
13	اَلرَّعْد	Madani	13	6	43
14	اِبْرٰهِيْم	Makki	13	7	52
15	اَلْحِجْر	Makki	13-14	6	99
16	اَلنَّحْل	Makki	14	16	128
17	بَنِيْۤ اِسْرَآءِيْل	Makki	15	12	111
18	اَلْكَهْف	Makki	15-16	12	110
19	مَرْيَم	Makki	16	6	98
20	طٰهٰ	Makki	16	8	135
21	اَلْاَنْبِيَآء	Makki	17	7	112
22	اَلْحَجّ	Madani	17	10	78
23	اَلْمُؤْمِنُوْن	Makki	18	6	118
24	اَلنُّوْر	Madani	18	9	64
25	اَلْفُرْقَان	Makki	18-19	6	77
26	اَلشُّعَرَآء	Makki	19	11	227
27	اَلنَّمْل	Makki	19-20	7	93
28	اَلْقَصَص	Makki	20	9	88
29	اَلْعَنْكَبُوْت	Makki	20-21	7	69
30	اَلرُّوْم	Makki	21	6	60
31	لُقْمٰن	Makki	21	4	34
32	اَلسَّجْدَة	Makki	21	3	30
33	اَلْاَحْزَاب	Madani	21-22	9	73
34	سَبَا	Makki	22	6	54
35	فَاطِر	Makki	22	5	45
36	يٰسٓ	Makki	22-23	5	83
37	اَلصّٰٓفّٰت	Makki	23	5	182
38	صٓ	Makki	23	5	88
39	اَلزُّمَر	Makki	23-24	8	75
40	اَلْمُؤْمِن	Makki	24	9	85
41	حٰمٓ السَّجْدَة	Makki	24-25	6	54
42	اَلشُّوْرٰى	Makki	25	5	53
43	اَلزُّخْرُف	Makki	25	7	89
44	اَلدُّخَان	Makki	25	3	59
45	اَلْجَاثِيَة	Makki	25	4	37
46	اَلْاَحْقَاف	Makki	26	4	35
47	مُحَمَّد	Madani	26	4	38
48	اَلْفَتْح	Madani	26	4	29
49	اَلْحُجُرٰت	Madani	26	2	18
50	قٓ	Makki	26	3	45
51	اَلذّٰرِيٰت	Makki	26-27	3	60
52	اَلطُّوْر	Makki	27	2	49
53	اَلنَّجْم	Makki	27	3	62
54	اَلْقَمَر	Makki	27	3	55
55	اَلرَّحْمٰن	Madani	27	3	78
56	اَلْوَاقِعَة	Makki	27	3	96

No.	Surah	Makki Madani	Juz	Rukus	Aayaahs
57	اَلْحَدِيْد	Madani	27	4	29
58	اَلْمُجَادَلَة	Madani	28	3	22
59	اَلْحَشْر	Madani	28	3	24
60	اَلْمُمْتَحِنَة	Madani	28	2	13
61	اَلصَّف	Madani	28	2	14
62	اَلْجُمُعَة	Madani	28	2	11
63	اَلْمُنٰفِقُوْن	Madani	28	2	11
64	اَلتَّغَابُوْنَ	Madani	28	2	18
65	اَلطَّلَاق	Madani	28	2	12
66	اَلتَّحْرِيْم	Madani	28	2	12
67	اَلْمُلْكَ	Makki	29	2	30
68	اَلْقَلَم	Makki	29	2	52
69	اَلْحَآقَّة	Makki	29	2	52
70	اَلْمَعَارِج	Makki	29	2	44
71	نُوْح	Makki	29	2	28
72	اَلْجِنّ	Makki	29	2	28
73	اَلْمُزَّمِّل	Makki	29	2	20
74	اَلْمُدَّثِّر	Makki	29	2	56
75	اَلْقِيٰمَة	Makki	29	2	40
76	اَلدَّهْر	Madani	29	2	31
77	اَلْمُرْسَلٰتَ	Makki	29	2	50
78	اَلنَّبَا	Makki	30	2	40
79	اَلنّٰزِعٰت	Makki	30	2	46
80	عَبَسَ	Makki	30	1	42
81	اَلتَّكْوِيْر	Makki	30	1	29
82	اَلْاِنْفِطَار	Makki	30	1	19
83	اَلْمُطَفِّفِيْن	Makki	30	1	36
84	اَلْاِنْشِقَاق	Makki	30	1	25
85	اَلْبُرُوْج	Makki	30	1	22

No.	Surah	Makki Madani	Juz	Rukus	Aayaahs
86	اَلطَّارِق	Makki	30	1	17
87	اَلْاَعْلٰى	Makki	30	1	19
88	اَلْغَاشِيَة	Makki	30	1	26
89	اَلْفَجْر	Makki	30	1	30
90	اَلْبَلَد	Makki	30	1	20
91	اَلشَّمْس	Makki	30	1	15
92	اَلَّيْل	Makki	30	1	21
93	اَلضُّحٰى	Makki	30	1	11
94	اَلْاِنْشِرَاح	Makki	30	1	8
95	اَلتِّيْن	Makki	30	1	8
96	اَلْعَلَق	Makki	30	1	19
97	اَلْقَدْر	Makki	30	1	5
98	اَلْبَيِّنَة	Madani	30	1	8
99	اَلزِّلْزَال	Madani	30	1	8
100	اَلْعٰدِيٰت	Makki	30	1	11
101	اَلْقَارِعَة	Makki	30	1	11
102	اَلتَّكَاثُر	Makki	30	1	8
103	اَلْعَصْر	Makki	30	1	3
104	اَلْهُمَزَة	Makki	30	1	9
105	اَلْفِيْل	Makki	30	1	5
106	اَلْقُرَيْش	Makki	30	1	4
107	اَلْمَاعُوْن	Makki	30	1	7
108	اَلْكَوْثَر	Makki	30	1	3
109	اَلْكٰفِرُوْن	Makki	30	1	6
110	اَلنَّصْر	Madani	30	1	3
111	اَللَّهَب	Makki	30	1	5
112	اَلْاِخْلَاص	Makki	30	1	4
113	اَلْفَلَق	Makki	30	1	5
114	اَلنَّاس	Makki	30	1	6

REVELATION ORDER OF SURAHS

No.	Surah	No.	Surah	No.	Surah	No.	Surah
1	اَلْعَلَق	30	اَلْقَارِعَة	58	سَبَا	86	اَلْمُطَفِّفِيْن
2	اَلْقَلَم	31	اَلْقِيٰمَة	59	اَلزُّمَر	87	اَلْبَقَرَة
3	اَلْمُزَّمِّل	32	اَلْهُمَزَة	60	اَلْمُؤْمِن	88	اَلْاَنْفَال
4	اَلْمُدَّثِّر	33	اَلْمُرْسَلٰت	61	حٰمٓ السَّجْدَة	89	اٰلِ عِمْرٰن
5	اَلْفَاتِحَة	34	قٓ	62	اَلشُّوْرٰى	90	اَلْاَحْزَاب
6	اَللَّهَب	35	اَلْبَلَد	63	اَلزُّخْرُف	91	اَلْمُمْتَحِنَة
7	اَلتَّكْوِيْر	36	اَلطَّارِق	64	اَلدُّخَان	92	اَلنِّسَآء
8	اَلْاَعْلٰى	37	اَلْقَمَر	65	اَلْجَاثِيَة	93	اَلزَّلْزَال
9	اَلَّيْل	38	صٓ	66	اَلْاَحْقَاف	94	اَلْحَدِيْد
10	اَلْفَجْر	39	اَلْاَعْرَاف	67	اَلذّٰرِيٰت	95	مُحَمَّد
11	اَلضُّحٰى	40	اَلْجِنّ	68	اَلْغَاشِيَة	96	اَلرَّعْد
12	اَلْاِنْشِرَاح	41	يٰسٓ	69	اَلْكَهْف	97	اَلرَّحْمٰن
13	اَلْعَصْر	42	اَلْفُرْقَان	70	اَلنَّحْل	98	اَلدَّهْر
14	اَلْعٰدِيٰت	43	فَاطِر	71	نُوْح	99	اَلطَّلَاق
15	اَلْكَوْثَر	44	مَرْيَم	72	اِبْرٰهِيْم	100	اَلْبَيِّنَة
16	اَلتَّكَاثُر	45	طٰهٰ	73	اَلْاَنْبِيَآء	101	اَلْحَشْر
17	اَلْمَاعُوْن	46	اَلْوَاقِعَة	74	اَلْمُؤْمِنُوْن	102	اَلنُّوْر
18	اَلْكٰفِرُوْن	47	اَلشُّعَرَآء	75	اَلسَّجْدَة	103	اَلْحَجّ
19	اَلْفِيْل	48	اَلنَّمْل	76	اَلطُّوْر	104	اَلْمُنٰفِقُوْن
20	اَلْفَلَق	49	اَلْقَصَص	77	اَلْمُلْك	105	اَلْمُجَادَلَة
21	اَلنَّاس	50	بَنِيْٓ اِسْرَآءِيْل	78	اَلْحَآقَّة	106	اَلْحُجُرٰت
22	اَلْاِخْلَاص	51	يُوْنُس	79	اَلْمَعَارِج	107	اَلتَّحْرِيْم
23	اَلنَّجْم	52	هُوْد	80	اَلنَّبَا	108	اَلتَّغَابُوْن
24	عَبَسَ	53	يُوْسُف	81	اَلنّٰزِعٰت	109	اَلصَّف
25	اَلْقَدْر	54	اَلْحِجْر	82	اَلْاِنْفِطَار	110	اَلْجُمُعَة
26	اَلشَّمْس	55	اَلْاَنْعَام	83	اَلْاِنْشِقَاق	111	اَلْفَتْح
27	اَلْبُرُوْج	56	اَلصّٰفّٰت	84	اَلرُّوْم	112	اَلْمَآئِدَة
28	اَلتِّيْن	57	لُقْمٰن	85	اَلْعَنْكَبُوْت	113	اَلتَّوْبَة
29	اَلْقُرَيْش						114	اَلنَّصْر

DUA FOR MEMORISING THE QUR'AANUL MAJEED

It has been reported by Tirmidhi, Haakim and others that Sayyidina Ibn Abbaas ؓ reports that he was once in the company of Rasulullah ﷺ when Sayydina Ali ؓ came in and said: 'O Rasulullah ﷺ You are dearer to me than my father and mother. I try to memorise the Qur'aan but cannot do so, as it vanishes from my memory'. Rasulullah ﷺ said: shall I tell you of a method that will benefit you, as well as those to whom it is conveyed by you? You will be able to retain whatever you learn'. At the request of Sayyidina Ali ؓ, Rasulullah ﷺ said, 'When the night preceding Friday comes, rise up in its last third portion, if possible, for that would be excellent. This is the best part of the night as this is the time when angels descend, and prayers are specially granted at this hour. It was for this particular time that Hadhrat Yaqoob ؑ had been waiting for; when he had said to his sons that he would, in the near future, pray to his Allah for forgiveness for them. If it is difficult to get up at this time then you should do so in the middle of the night, and if this too is not possible, offer the four rakaat in the early part of the night. After reciting Surah Faatihah in each rakaah, **Surah Yasin** ﴿يٰسٓ﴾ should be recited in the first rakaah, **Surah Dukhaan** ﴿اَلدُّخَان﴾ in the second, **Surah Alif Laam Meem Sajdah** ﴿اَلسَّجْدَة﴾ in the third and **Surah Mulk** ﴿اَلْمُلْك﴾ in the fourth. After completing At-Tahiyaat (Glorification of Allah in the sitting posture in Salaah) you should praise and glorify Almighty Allah abundantly, invoke peace and blessings on Rasulullah ﷺ and on all the Prophets عليهم السلام - peace be upon them and seek forgiveness for all believers and those Muslims who have passed away and then recite the following dua:

اَللّٰهُمَّ ارْحَمْنِيْ بِتَرْكِ الْمَعَاصِيْ اَبَدًا مَّا اَبْقَيْتَنِيْ، وَارْحَمْنِيْ اَنْ اَتَكَلَّفَ مَا لَا يَعْنِيْنِيْ، وَارْزُقْنِيْ حُسْنَ النَّظَرِ فِيْ مَا يُرْضِيْكَ عَنِّيْ، اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ، اَسْاَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُلْزِمَ قَلْبِيْ حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِيْ وَارْزُقْنِيْ اَنْ اَتْلُوَهُ عَلَى النَّحْوِ الَّذِيْ يُرْضِيْكَ عَنِّيْ، اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ، اَسْاَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِيْ وَاَنْ تُطْلِقَ بِهٖ لِسَانِيْ وَاَنْ تُفَرِّجَ بِهٖ عَنْ قَلْبِيْ وَاَنْ تَشْرَحَ بِهٖ صَدْرِيْ وَاَنْ تَغْسِلَ بِهٖ بَدَنِيْ فَاِنَّهٗ لَا يُعِيْنُنِيْ عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيْهِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ-

O Allah have mercy on me by enabling me to avoid sins as long as You keep me alive; and have mercy on me by enabling me to avoid falling into those things which do not concern me; and grant me the good insight in those things that will cause YOU to be pleased with me. O Allah, the Originator of the heavens and the earth, the One of Supreme Greatness, Beholder of absolute independence, Who exceeds in nobleness and courtesy, and Possessor of Dignity which is incompre-hensible. I beseech YOU, O Allah, O Beneficent One, In the name of Your Supreme Greatness and of the light of Your Countenance to cause my heart to memorize Your book as

You have taught me (the same), and grant me that I may be able to recite it in such a manner which will cause You to be pleased with me. O Allah, the Originator of the heavens and the earth, the One of Supreme Greatness, Beholder of absolute independence, Who exceeds in nobleness and courtesy and Possessor of Dignity which is incomprehensible. I beseech You, O Allah, O Beneficent One, In the name of your Supreme Greatness and of the light of Your Countenance to illuminate my vision (with the Noor) of Your Book, and set my tongue free with its (fluent) recital, and to remove the grief of my heart with it, and to enlighten my mind and openly clear my chest with it, and to wash away (the sins) of my body with it. Certainly there is none except You to support and assist me in (attaining) the truth, and none except You can give it to me. And there is no protection (against evil) and no power (to do good) except with the help of Allah, the Most High, the Most Great.

Rasulullah ﷺ further said to Hadhrat Ali ؓ 'Repeat this act for three, five or seven Fridays. If Allah wills your prayer will certainly be granted. I swear by Him who made me a Prophet that the acceptance of a believers prayer will never be missed'. Sayyidina Ibn Abbaas ؓ reports that hardly five or seven Fridays passed when Sayyidina Ali ؓ came to Rasulullah ﷺ and said: 'Previously I used to learn about four aayaat; but I was not able to retain them, and now I learn about forty and I can remember them as clearly as if I have the Qur'aan open before me. Previously when I heard a Hadith; and then repeated it, I could not retain it; and now I hear Ahaadith and when I narrate them to others, I do not miss a single word'.

TA'AWWUZ AND TASMIYAH.

Ta'awwudh: أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Tasmiyah: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah Ta'aala commands us in the Qur'aan:

فَإِذَا قَرَأْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

*'When you recite the Qur'aan seek Allah's protection from shay'taan the accursed'. (i.e. recite the **Ta'awwuz**).* (Surah 16:98)

Injunctions and related considerations

According to the consensus of Ummah , it is a **Sunnah to say *Ta'awwudh* and *Tasmiyah* before the recitation of the Holy Qur'aan** whether in Salaah or out of Salaah. However, **the reciting of *Ta'awwudh* is confined to the beginning of the Qur'aanic recital only**. Hence, whenever beginning the recital of the Qur'aan, both *Ta'awwudh* and *Tasmiyah* should be recited. *Ta'awwudh* should not be recited when starting a new Surah during Tilaawat. It is also not musnoon to recite *Ta'awwudh* when beginning any other act, besides the recital of the Qur'aan.

All Muslim scholars are unanimous that *Bismillahir-Rahmanir-Rahim* is a portion of Surah Al-Naml. They also agree that besides Surah Al-Taubah it should be written and read at the beginning of every Surah of the Qur'aan. During recitation of

the Holy Qur'aan, one should repeat *Tasmiyah*, but not *Ta'awwudh*, at the beginning of each Surah, with the exception of Surah Al-Taubah. But if one happens to **begin the recitation of the Holy Qur'an with this Surah**, one should recite *Ta'awwudh* and *Tasmiyah* both.

Rulings:

1. *Bismillahir-Rahmanir-Rahim* is a verse of the Holy Qur'an and a part of the verse in Surah Al-Naml; it is also a regular verse when it occurse between two Surahs. It must, therefore, be treated with as much respect as the Holy Qur'an itself, and it is not permissible to touch it without having performed wudu (ablution) or when in a state of Haidh, Nifaas or Janaabah. It is not allowed to even read this verse as recitation of the Holy Qur'aan before having taken a ritual bath. One may, however, recite it as a **form of prayer** before beginning a work; like taking one's meals or drinking water under all conditions.
2. There is consensus amongst all the Imaams that the *Ta'awwudh* and *Tasmiyah* should be recited at the beginning of the first rakah in Salaah. They do however differ regarding the Tasmiyah in Salaah on whether it should be recited audibly or inaudibly. Imaam Abu Hanifah ﵀ and many other Imaams prefer that it should be recited inaudibly. Imaam Shafi ﵀ prefers that it be read audibly.
3. In the course of Salaah, whether one is reciting the Holy Qur'aan loudly or silently, one should not recite *Tasmiyah* before beginning a Surah just after the Surah Al-Fatihah. Such a practice has not been reported either from the Holy Prophet ﷺ or from any of the first four Khulafa. However there is a complete agreement among the scholars that it is **not makruh** or reprehensible for some one to recite *Tasmiyah* in this situation (Hanafi).

THE ETIQUETTE OF RECITING THE QUR'AAN

Before commencing Tilaawat:

- ✓ Perform Wudhu. It is Haraam (prohibited) to touch the Qur'aan without Wudhu.
- ✓ It is permissible to recite the Qur'aan without Wudhu from memory, without handling it.
- ✓ It is not permissible for a person, on whom ghusl is compulsory, to recite the Qur'aan at all, even from memory.
- ✓ Use a Miswaak and ensure that the mouth is thoroughly cleansed of any strong or offensive smell such as garlic, raw onion, cigarettes, cigars, tobacco etc.
- ✓ The respect for the Qur'aan should be regarded as binding upon every Muslim at all times. Sit in a secluded place facing the Qieblah in an extremely dignified manner. One should not lean against anything or stretch out ones legs or lie down whilst reciting the Qur'aan.
- ✓ The Qur'aan must be placed on an elevated position such as a Qur'aan stand, desk or pillow. Do not place the Qur'aan on the musallah (carpet), the Mimbar or any place on which people stand or sit.

- ✓ The use of Itr (permissable fragrance) is recommended before recital.

When commencing Tilaawah and during Tilaawah:

- ✓ The niyyah (intention) for the recital of the Qur'aan must be solely for the purpose of gaining Allaah's pleasure and to obtain His favour.
- ✓ Before commencing Recite Durood Sharief an odd number of times followed by **Ta'awwuz** and **Tasmiyah**.
- ✓ Recite the Qur'aan with complete attention and humbleness and in a dignified manner, as if you are reciting in response to Allaah's command, and also that you are in His presence and that He is listening to your recital.
- ✓ When one is alone it is better to recite aloud. However, when one is reciting in a Musjid or where others are occupied in their Ibaadat, or there is fear of showing off, then it is best to recite softly. Recite in a melodious voice because this has been emphasised in many Ahaadith. Do not sing the verses or imitate the manner and style of the non-Muslims, for this is totally forbidden.
- ✓ It is waajib (compulsory) to recite the Qur'aan Kareem correctly. Do not recite with haste but make an effort to recite with Tarteel (fluency) and with Tajweed (according to the rules of recitation).
- ✓ When reciting with comprehension; then upon reaching an aayaah describing mercy, ask for Allah's mercy, and when reciting an aayaah in which punishment is depicted, then beseech Allah to save you from such punishment. On an aayaah pertaining to Allah's Glory and Sanctity, one should say: Subhaanallaah (Allah is free from all faults). Masnoon dua's have to be recited after certain aayaah. These are shown with this symbol (۞) on the aayaah and the dua is printed in the margin.
- ✓ An effort must be made to understand the Qur'aan; and where one is not conversant with the Arabic language, he should endeavour to understand the meanings of particular aayaah from the Ulama, or from studying authentic translations. The Ahaadith of Rasulullah ﷺ strictly prohibits the translation and interpretation of the Qur'aan to suit ones own views, more especially and specifically so, when one is not fully acquainted with all the related sciences of the Qur'aan.
- ✓ Try to shed tears while reciting, even if one has to compel oneself to do so.
- ✓ One must not talk during the Tilaawat of the Qur'aan. If an important matter has to be discussed with anyone then the recital should be stopped and the Qur'aan closed. If anyone desires to continue reciting thereafter, then he must recite the Ta'awwuz and Tasmiyah and then continue from where one has stopped.
- ✓ It is reported in one Hadith that whoever has recited the Qur'aan and thereafter praised Allaah and conveyed blessings upon Rasulullah ﷺ and then, asked for forgiveness from his Sustainer; indeed he has asked for goodness from its very source.
- ✓ Do not place any other book, kitaab or object (hat, cap, turban or spectacles, etc.) on the Qur'aan during or after recital.

- ✓ Do not turn your back towards the Qur'aan before, during or after recital, and do not sit with the Qur'aan in such a position that it faces someone elses back. sit on a place that is higher than the Qur'aan when the Qur'aan is within sight nor on a place that is higher than the Qur'aan when the Qur'aan is within sight.
- ✓ If one feels tired and begins to yawn while reciting the Qur'aan, then the recitation should be terminated and only continued after having rested.
- ✓ After terminating the recital, put the Qur'aan into a Juzdaan (pouch) and then place it respectfully on a high shelf, or any other safe place.
- ✓ It is sinful to carelessly discard torn or worn pages of the Qur'aan. Unuseable (loose) pages must be put into a clean, Taahir (pure) wrapper and buried in a Taahir (paak) and clean place.
- ✓ Besides the Qur'aan, other pieces of paper or things with the names of Allaah and Rasulullah ﷺ must not be shown disrespect by being carelessly discarded at places where these would be trampled upon.

RECITATION OF THE QUR'AAN

When to recite the Qur'aan:

The most suitable time to recite the Qur'aan is after Fajr Salaah. The most virtuous time is the latter part of the night. It is also desirable to recite the Qur'aan between the times of Maghrib and Esha salaah. The Qur'aan should be recited at any time of the day or night provided one is not in the state of Janaabat etc. (i.e., in need of compulsory Ghusl). Tilaawat is allowed during the Makrooh times of salaah as well.

Extent of recital:

According to the Jamhur (general body of Ulama) there is no limitation on the maximum period in which one Khatam should be completed. The reciting should be completed within such time as is convenient. Some Ulama however, say that the maximum period should not exceed forty days. This means that at least three fourths of a Juz should be recited daily. If for some reason this extent could not be recited on that day, then the missed portion should also be covered on the next day, so that the Khatam can be completed in forty days. This view is supported by a Hadith in which it is reported: 'Whoever delays the completion of the Qur'aan for more than forty nights has delayed it considerably'.

Some Ulama are of the opinion that a Khatam should be completed once every month, though it is preferable to complete a Khatam every week, since this was the practice of most Sahaabah ﵃. One could start the recital on Friday and could recite the one Manzil (halting stage) daily, so that the Khatam is completed on the following Thursday. (These manzils are clearly marked at the top of every page). According to Imaam Abu Hanifah ﵀ it is ones duty to recite the Qur'aan at least twice a year (i.e. two Khatams). Therefore, under no circumstances should one recite less than this.

THOSE SURAHS OF THE QUR'AAN WHICH ARE TO BE RECITED IN SALAAH

Waathila ؓ relates that Rasulullah ﷺ has said: 'I have been given اَلسَّبْعَالطُّوَلْ (As Sabat Tuwal) in lieu of the Torah, اَلْمِيْنَ (Al Me'een) in lieu of the Psalms, اَلْمَثَانِي Al Mathaani) in lieu of the Bible and اَلْمُفَصَّلُ (Al Mufassal) as a special favour for me.

The first seven Surahs are called 'As Sabat Tuwal' (the seven longest ones), the next eleven are called 'Al Me'een' (Surahs consisting mostly of about a hundred Aayaah each) the following twenty Surahs are known as 'Al Mathaani' (oft repeated Surahs), while all the other remaining Surahs are 'AI Mufassal' (the explicit ones). It is Masnoon (Sunnah) to recite the 'Al Mufassal' in the fardh salaah. These surahs are divided into three sections and are to be recited in the five Fardh Salaahs as follows:

Fajr and Zuhr: The longer ones of the Al Mufassal. These are from Suratul Hujuraat (Surah 49) to Suratul Inshiqaaq (Surah 84) - طِوَالُ الْمُفَصَّلْ

Asr and Esha: The medium ones of the Al Mufassal. These are from Suratul Burooj (Surah 85) to Suratul Qadr (Surah 97) - اَوْسَاطُ الْمُفَصَّلْ

Maghrib: The short ones of the Al Mufassal. These are from Suratul Bayyinah (Surah 98) to Suratun Naas (Surah 114) - قِصَارُ الْمُفَصَّلْ

THE RECITAL OF QUR'AAN IN SALATUL TARAWEEH

1. It is sunnah to recite the entire Qur'aan in the twenty rakaats of Taraweeh during the month of Ramadhaan. During such complete recital, the Tasmiyah should be recited audibly, once before the Qiraat of a Surah.
2. If there is no person who can recite the entire Qur'aan in the Taraweeh Salaah, then any Imaam should recite the last ten Surahs of the Qur'aan, (from surah Al Feel to the end), twice in twenty rakaat.
3. If an Imaam has recited the Qur' aan in twenty rakaat of Taraweeh in one Musjid then he is not allowed to lead another Taraweeh Jamaat hereafter in another Musjid.
4. To recite the Qur'aan so hastily in Taraweeh that the words are not clearly pronounced, is sinful. In such a case, neither the Imaam nor the muqtadies will receive the anticipated reward.
5. It is the unanimous verdict of the Ulama that any child (who has not yet reached the age of puberty) should not lead the congregation for Taraweeh or any other Salaah.

RUMUZ AL-AWQAF: STOP SIGNS

(Extracted from Ma'ariful Qur'aan)

A useful step taken to facilitate recitation and phonetically correct pronunciation (*tilawah* and *tajwid*) was to provide signs with Qura'nic sentences which could tell the nature of making a stop (breathing) there. These signs are known as the '*rumuz*' (signs) or *alamat* (symbols) of *awqaf* (stops). Their purpose is to help a person who does not know Arabic to stop at the correct spot during his recitation, and thus, avoid causing a change in meaning by breaking his breath at the wrong spot. Most of these signs were first invented by Allamah Abu Abdullah Muhammad ibn Tayfur Sajawandi ﷺ. *(Al-Nashr fi al-Qlra'at al-'Ashr, 1/225)*

Details about these signs are given below:

م	This letter ***mim*** is an abbreviation of *al-waqf al-lazim*. It means if a stop is not made here an outrageous distortion in the meaning of the verse is possible. So, it is better to stop here. Some phoneticians of the Qur'an have also called this *al-waqf al-wajib* or the obligatory stop. But this is not wajib of fiqh which brings sin if abandoned. In fact, the purpose is to stress that making a stop here is the most preferable of all stops. *(al-Nashr, 1/231)*
ط	This letter *Ta'* is an abbreviated form of *al-waqf al-mutlaq.* It means that the statement stands completed at this point. Therefore, it is better to stop here.
قف	This word is *'qif'* which means 'stop' and it is inserted where the reader may possibly think that a stop was not correct there.
ز	This letter *Za'* is an abbreviation of *al-waqf al mujawwaz*. It means that making a stop here is correct all right, but the better choice is not to make a stop here.
سكتة	This is a symbol for ***saktah***. It means one should stop here breaking the sound but not the breath. This is generally inserted at a place where assimilated reading is likely to cause an erroneous projection of meaning.
وقفة	At this sign of ***waqfah***, one must stop a little longer than saktah (pause). But, breath should not break here too.
ص	This letter Sad is an abbreviation of al-waqf al-murakhkhas. It means that the statement has not yet been completed at this point but, because the sentence has become long, here is the place to breathe and stop rather than do it elsewhere. *(al-Mianh al-Fikriyyah, p.63)*
ق	This letter ***qaf*** is an abbreviation of *qila 'alaihi l 'waqf.* It means that some phoneticans of the Qur'an identify a stop here while others do not.

صلے	This is an abbreviation of ***al-waslu awla*** which means it is better to recite in assimilated continuity.
صل	This is an abbreviation of ***qad yusalu***, that is, some stop here, while others like to recite on in assimilated continuity.
لا	This letter ***la'*** is an abbreviation of *la taqif.* It means do not stop here, but it does not imply that making a stop here is impermissible, because there are certain places bearing this sign where making a stop brings no harm and making an initiation from the following word is also permissible. Therefore, the correct meaning of this sign is: If a stop is made here, it is better to go back and read over again. Initiation from the next word is not approved. *(al-Nashr, 1/233)*
ج	This letter ***Jim*** is an abbreviation of *al-waqf al-ja'iz* and it means that it is permissible to stop here.
لاٰ ۵	Optional to pause or to continue.*
مع مُعَانقه ∴ ∴	This ***ma'*** is an abbreviation of *"mu'anaqah"*. This symbol is inserted at a place where a single verse has two possible explanations. According to one explanation, the stop will be made at one given place, while according to another explanation, this will be at another place. So, a stop can be made at either one of the two places, but once a stop has been made at one place, it is not correct to stop at the other. However, if a stop is not made at both places, that will be correct. It is also known as *'al-muqabalah'*. It was, first of all, pointed out by Imam Abu al-Fadl-al-Razi *(al-Nashr, 1/237 and al-Itqan, 1/88).*
ك	Denotes similar rule as at end of preceding Aayah. *
أْ	A small circle on a letter denotes that such a syllable must not be pronounced during continous recital, but should be recited when pausing. *
۵	Non-Kufi Aayah *
	وَقْفُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ This is marked at places where some *hadith* report proves that the Holy Prophet ﷺ stopped here while reciting.

* Not extracted from Ma'ariful Qur'aan

Basic Rules of Waqf (Stopping):

1. A Waqf is only correct if a breath is taken before reciting the following word. To recite the last letter as a Saakin and not to renew the breath is incorrect.

2. If there appears a **Fathah** (ـَ), **Kasrah** (ـِ), **Dhammah** (ـُ) or a **Kasratain** (ـٍ), **Dhammatain** (ـٌ) on the last letter of a word before a stop, then that letter will be recited as a **Saakin** (ـْ).

سَمِعٌ بَصِيْرٌ ۝ ← سَمِعٌ بَصِيْرْ ۝　　يَعْلَمُوْنَ ۝ ← يَعْلَمُوْنْ ۝

خُلُقٍ عَظِيْمٍ ۝ ← خُلُقٍ عَظِيْمْ ۝　　حِيْنَ تَقُوْمُ ۝ ← حِيْنَ تَقُوْمْ ۝

يَوْمُ الدِّيْنِ ۝ ← يَوْمُ الدِّيْنْ ۝

And if the last letter has a **Fathatain** (ـً) or Mad (ـٰ) then the last letter is read as if it has a **Fathah** (ـَ) on it.

رَبِّكَ فَتَخْشٰى ← رَبِّكَ فَتَخْشَا　　حُبًّا جَمًّا ← حُبًّا جَمَّا　　اَفْوَاجًا ← اَفْوَاجَا

If it is a Mushaddad letter i.e. a letter with a **Tashdeed** (ـّ), the letter should be prolonged between 1½ and two of itself. The same rules as above apply.

فَطَلٌّ ط ← فَطَلْ ط　　وَتَبَّ ۝ ← وَتَبْ ۝

وَالْحَجِّ ط ← وَالْحَجْ ط

صَفًّا صَفًّا ۝ ← صَفًّا صَفَّا ۝　　اَنَّهُ الْحَقُّ ط ← اَنَّهُ الْحَقْ ط

3. If the last letter ia a round **Taa** (ة), when stopping; it is recited as a **Haa** (ه).

نَارًا حَامِيَةً ← نَارًا حَامِيَهْ　　اَصْحٰبُ الْمَيْمَنَةِ ← اَصْحٰبُ الْمَيْمَنَهْ

4. If there appears a **Saakin letter** after a **Tanween**, then the **Noon** (ن) of the **Tanween** should be given a **Kasrah** (ـِ) and joined with the following letter. This shall be the rule when it is decided not to stop.

مُبِيْنٍ ۝ اقْتُلُوْا ← مُبِيْنِ نِ اقْتُلُوْ　　لُمَزَةٍ ۝ الَّذِى ← لُمَزَةِ نِ الَّذِى

When a Stop is made, then the **Noon** (ن) of the **Tanween** should not be pronounced when beginning the recital of the following word.

مُبِيْنٍ ۝ اقْتُلُوْا ← مُبِيْنْ ۝ اُقْتُلُوْا　　لُمَزَةٍ ۝ الَّذِى ← لُمَزَهْ ۝ اَلَّذِى

THE ARABIC ALPHABET

Letter	Name	Arabic name	Form	Form	Example	Final form
ا	Alif	اَلِف	ا		اَب	ـا
ب	Baa	بَا	بـ	ـبـ	اَبْ	ـب
ت	Taa	تَا	تـ	ـتـ	اَتْ	ـت
ث	Thaa	ثَا	ثـ	ـثـ	اَثْ	ـث
ج	Jeem	جِيْم	جـ	ـجـ	اَجْ	ـج
ح	Haa	حَا	حـ	ـحـ	اَحْ	ـح
خ	Khaa	خَا	خـ	ـخـ	اَخْ	ـخ
د	Daal	دَال	د		اَدْ	ـد
ذ	Zhaal	ذَال	ذ		اَذْ	ـذ
ر	Raa	رَا	ر		اَرْ	ـر
ز	Zaa	زَا	ز		اَزْ	ـز
س	Seen	سِيْن	سـ	ـسـ	اَسْ	ـس
ش	Sheen	شِيْن	شـ	ـشـ	اَشْ	ـش
ص	Saad	صَاد	صـ	ـصـ	اَصْ	ـص
ض	Dhaad	ضَاد	ضـ	ـضـ	اَضْ	ـض
ط	Taa	طَا	ط	ـطـ	اَطْ	ـط
ظ	Zhaa	ظَا	ظ	ـظـ	اَظْ	ـظ
ع	Ain	عَيْن	عـ	ـعـ	اَعْ	ـع
غ	Ghain	غَيْن	غـ	ـغـ	اَغْ	ـغ
ف	Faa	فَا	فـ	ـفـ	اَفْ	ـف
ق	Qaaf	قَاف	قـ	ـقـ	اَقْ	ـق
ك	Kaaf	كَاف	كـ	ـكـ	اَكْ	ـك
ل	Laam	لَام	لـ	ـلـ	اَلْ	ـل
م	Meem	مِيْم	مـ	ـمـ	اَمْ	ـم
ن	Noon	نُوْن	نـ	ـنـ	اَنْ	ـن
و	Waw	وَاو	و		اَوْ	ـو
ه/ھ	Haa	هَا	هـ	ـهـ	اَهْ	ـه
ء	Hamza	هَمْزَة	أ إ ؤ ئ ء		اَءْ	
ي	Yaa	يَا	يـ	ـيـ	اَيْ	ـي

The Vowel Signs

Long Vowel Signs

Extended Madd - Extends the corresponding vowel

- ـَا Fathah Alif / ـٰ Fathah Muqaddarah (Khara Zabar)
- ـَى Fathah Alif Maqsura / ـٰ Fathah Muqaddarah
- ـُو Dhamma Waw / ـٗ Dhammah Muqaddarah (Ulta Pesh)
- ـِي Kasra Yaa / ـٖ Kasra Muqaddarah (Khara Zer)

Elongated Madd - Elongates the corresponding vowel

- ـٓ Madd-e-Munfassil
- ـٓ Madd-e-Muttaassil & Madd-e-Laazim

Short Vowel Signs

Tanween

- ـً Fathatain (Do Zabar)
- ـٌ Dhammatain (Do Pesh)
- ـٍ Kasratain (Do Zer)

Harakaat

- ـَ Fathah (Zabar)
- ـُ Dhammah (Pesh)
- ـِ Kasrah (Zer)

Tashdeed ـّ **with a**

- ـَّ Fathah
- ـًّ Fathatain
- ـُّ Dhammah
- ـٌّ Dhammatain
- ـِّ Kasrah
- ـٍّ Kasratain
- ـّٰ Fathah Muqaddarah

Denotes a absence of a vowel

- ـْ Saakin (Jazm)

Denotes a Doubling of a Letter

- ـّ Tashdeed

Contents

Alternate Form of Letters

ے	ہ	ک	ة	ى	ئ	ؤ	أ إ
Yeh Baree	Heh Goal	Swash Kaf	Taa Marbuta	Alif Maksurah	Yaa Hamza	Waw Hamza	Alif Hamza
م	غ	ع	ز	ر	خ	ح	ج
Meem	Ghain	Ain	Zaa	Raa	Khaa	Haa	Jeem

Common Ligatures

لا	←	لا	←	ل+ا	الله	←	الله	←	ا+ل+ل+ه
كل	←	كل	←	ك+ل	كا	←	كا	←	ك+ا
في	←	في	←	ف+ي	كلا	←	كلا	←	ك+ل+ا
فے	←	فے	←	ف+ے	فى	←	فى	←	ف+ى
تم/تم	←	تم	←	ت+م	لج/لج	←	لج	←	ل+ج
بحج	←	بحج	←	ب+ح+ج	يم/يم	←	يم	←	ي+م
نخ/نخ	←	نخ	←	ن+خ	بح/بح	←	بح	←	ب+ح
جم/جما	←	جم	←	ج+م	يج/يج	←	يج	←	ي+ج
نهم	←	نهم	←	ن+ه+م	بهم	←	بهم	←	ب+ه+م
حميما	←	حميما	←	ح+م+ي+م+ا	جحنم	←	جحنم	←	ج+ح+ن+م

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References: Back to Basics - Qari Basheer Patel, Key to Tajweed - Mujlisul Ulema of South Africa, Nooraani Qaaidah, Tajweed Made Easy - Madrasah Arabia Islamia, Tajweed for Beginners - Qari Ismail Essack

Contents

Summarised Tajweed Rules

The Arabic Alphabet

As-Sifaat

Aaridah

Rules for letters following a Noon Saakin & Tanween ـًـٍـٌ نْ

إظهار
No Ghunna if followed by any of the throat letters
خ غ ح ع ه ء

إدغام
Assimilate With Ghunna if followed by these letters
ي ن م و
Assimilate Without Ghunna if followed by these letters
ر ل
If above letters are in 1 word No Ghunna will apply

إقلاب
Change the Noon Saakin or Tanween into a Meem Saakin
ـًـٍـٌ نْ ⇦ مْ
With Ghunna (duration 1 Alif) when followed by
ب

إخفاء
With Ghunna (duration 1 Alif) when followed by the following letters
ت ث ج د ذ ز س ش
ص ض ط ظ ف ق ك

Rules for letters following a Meem Saakin مْ

إدغام شفوى
Assimilate the Meem Saakin into the Meem that follows it With Ghunna (duration 1 Alif)

إخفاء شفوى
With Ghunna (duration 1 Alif) when followed by the letter ب

إظهار شفوى
No Ghunna if followed by any other letter, besides
ب م

Sun Letters - اَلشَّمْس
For the following letters the Laam becomes silent and is joined with the Alif or the letter preceding it
ت ث د ذ ر ز س
ش ص ض ط ظ ل ن

Lazimah

Without Opposites

قَلْقَلَة
To read the letter so that an echoing sound emanates
When a saakin appears on the following letters,
ق ط ب ج د
It will be read with Qalqala

- Safeer
- Inhiraaf
- Takreer
- Tafasshi
- Istitaalah

With Opposites

- Hams / Jahr
- Shiddah / Bayyinah / Rikhwah
- Isti'la / Istifaal
- Itbaq / Infitah
- Idhlaq / Ismaat

حَرْفُ اللِّيْن
When a fatha precedes a
يْ or وْ
they are called Letters of Leen

غنة
Pronounced from the Nasal Cavity
مّ & نّ
Will be Read With Ghunnah (duration 1 Alif)

Vowel Signs

Rules of Alif (ا)

حَرْفُ الْمَدّ / الْمَدّ الاصلى
ا before which there is a ـَ
وْ before which there is a ـُ
ىْ before which there is a ـِ
These are known as the Letters of Madd - (Duration 1 Alif Only)

When a Alif (ا) takes on a Harakah (ـَ ـُ ـِ) it changes into a Hamza (ء)
The ئ ؤ إ أ then act as carriers for the Hamza (ء)

(ـٓ) المدّ الفرعى (ـٓ)
Duration 1 to 5 Alif's
During your recitation be consistent in the duration that you have decided on for each of the Madds

المدّ المنفصل (ـٓ)
A Harf-e-Madd followed by a Hamzah (ء) in the Next Word
Duration 3 Alif's

المدّ المتّصل (ـٓ)
A Harf-e-Madd followed by a Hamzah (ء) in the Same Word
Duration 3 Alif's

المدّ العارض الوقفى
A Harf-e-Madd followed by a Saakin (ْ) which is caused by Stopping
Duration 1,3 or 5 Alif's

المدّ اللازم (ـٓ)
A Harf-e-Madd followed by a Saakin (ْ) in one word or a Tashdeed (ّ)
Duration 5 Alif's

The Word الله
Recite with full mouth if preceded by ـَ ـُ
Recite with empty mouth if preceded by ـِ

The Rules of را
Full mouth when it has ـَ ـُ or is ـْ and preceded by ـَ ـُ
Empty mouth when it has ـِ or is ـْ and preceded by ـِ

Rules of Stopping

Punctuation Marks

- م — Compulsory Stop
- ط — Required Stop
- ج قلى — Continue or Stop
- قف — Valid Pause
- ز صلى لا — Continue
- ∴ ∴ — Stop at one only. Either the 1st or 2nd but not both
- ص — Suggested Pause
- سكتة وقفة — Stop Sound Not Breath
- ك — Preceding Rule

Initiation & Stopping

If there appears ـً ـٌ ـٍ ـَ ـُ ـِ on the last letter of a word before a stop, then that letter will be recited with a ـْ
If there appears ـً ـَ on the last letter of a word before a stop, then that letter will be recited with a ا
If the letter is a ـّ the same rules as above apply, it will be prolonged between 1½ and 2 of itself
If the last letter is a Taa Marbuta ة when stopping, it is recited as a ه

Makhaarij

جوف
Pronounced from the empty space inside the mouth
ا و ي

أقصى الحلق
Lowest portion of the throat closest to the chest
أ ه

وسط الحلق
Middle portion of the throat
ع ح

أدنى الحلق
Uppermost portion of the throat
غ خ

أقصى اللِّسان
When the extreme back of the tongue touches the (soft) palate
ق

أقصى اللِّسان
When the extreme back of the tongue touches the (bony) palate
ك

وسط اللِّسان
When the centre of the tongue enters the recess of the upper palate
ج ش ى

حافة اللِّسان
When the back edge then side of the tongue touches the roots of the top molars and premolars
ض

ذلق اللِّسان
When the front edge of the tongue meets the gums of the eight top front teeth (right to left premolars)
ل

ذلق اللِّسان
When the front edge of the tongue meets the gums of the six top teeth (right to left canines)
ن

ذلق اللِّسان
When the front edge of the tongue meets the gums of the four top front four teeth
ر

طرف اللِّسان
When the tip of the tongue touches the roots of the two top front two teeth
ت د ط

طرف اللِّسان
When the tip of the tongue touches the edge of the two top front teeth
ث ذ ظ

طرف اللِّسان
When the tip of the tongue touches the edge of the two top and bottom front teeth
ز س ص

الشفة السفلى
When the bottom lip touches the two top front teeth
ف

خيشوم
Pronounced from the Nasal Cavity
غنة

شفتان
م & ب — The lips close completely
و — The lips close at the side rounding the lips

Contents

اَلْحَمْدُ لِلّٰهِ الَّذِیْ هَدٰىنَا لِهٰذَا وَمَا كُنَّا
لِنَهْتَدِیَ لَوْلَاۤ اَنْ هَدٰىنَا اللّٰهُ

All Praises due to Allah who has guided us to this,
and we would not have been rightly guided
had Allah not guided us. (Holy Quraan➟7:43)

رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ ۝
وَتُبْ عَلَیْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِیْمُ ۝

Our Lord accept from us! Indeed, You - and You alone –
are the All- Hearing, the All-Knowing! (Holy Quraan➟2:127)

And accept our repentance. Indeed, You - and You alone –
are the Most-Relenting, the Very-Merciful. (Holy Quraan➟2:128)

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nurulhudasa@outlook.com

جَزَاكَ اللّٰهُ خَیْرًا And please do remember us in your Duas.